







# JAIMINI BHARATA

A CELEBRATED

CANARESE POEM.

WITH

TRANSLATION AND NOTES

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WESLEYAN MISSIONARY.

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Chapters I. to XI.

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జీ య మ 'ని భా ర తి వ్ర.

మోదలనే సంది.

ప్రేవధువినంబకఱకేరకంపొరేయేభక  
తావళియకృత్కముదకేరకంబిరియేజగ  
తీవలయదమలసాభాగ్యరతాకరంపేజీ-నిమేరేవరియే |  
ఆవగంసరసకరుణామృతదకలేగ్ళం  
తీవిచేనేనగేయపేళ్ళదింగళ్ళంపసరినవ  
చేవపురనిలయలక్ష్మీరమణనాన్యజంధ్రానందనమగేయతీ ||౦||  
పావనతులారూపంనూడికేసేవ  
పావనతరస్వరూపంనారదాదిముని  
పావనతపాదపంకేరుదద్వంద్వమిందుకలవతంసముమేయా |

TRANSLATION.

Vers. 1. May the moon-face<sup>1</sup> of Vishnu of Dévapura<sup>2</sup>, always suffused by moonlight-smile full of delightful favour-ambrosial rays<sup>3</sup>,—at which the Chakóra eye of Lakshmi is enraptured<sup>4</sup>, the lotus-bud heart of the devout expands<sup>5</sup>, and the sea of the world's pure happiness rises and overflows its bounds<sup>6</sup>,—give us joy.

2. May he whose spotless form shines adorned with the unrivalled serpent-ornament,—at whose lotus-feet Nárada and all the Munis bow,—whose head-jewel is the moon,—who fulfils

Note 1. A very common figure in Hindu poetry. Women are often distinguished as the moon-faced ones.

2. i. e. as worshipped at Dévapura, where the descendants of the poet still reside.

3. Properly digits; of which the Hindus reckon sixteen. The moon is the repository of the ambrosia of the gods. Its waning is caused by their drinking the ambrosia, which preserves their immortality, and which is replenished by the sun during the fortnight of its waxing.

4. Or nourished. The Chakóra is a bird said to live exclusively in the air, never coming to the ground, and to feed only on the rays of the moon. When the moon rises, it remains in a fixed position with its mouth open towards the moon, and drinks in its rays with intoxicating delight. So the eye of Lakshmi towards her husband.

5. The lotus-bud opens at night, and closes at day-break.

6. The influence of the moon causing the tides.

ಭಾವನೆಯನೊಡಗೂಡಿಸುವನಕಲನುರರಸಂ

ಭಾವನೆಯುಕ್ತೈಕೋಂಬಲೋಕವಿಸ್ತರಗಾತ್ರಂ

ಭಾವನೆಯನತ್ರಯಂದೇವಗಂಗಾಧರಂಸೂಡುನಿಜ್ಞಂನಮ್ಯಸೂ || ೮ ||

ಪ್ರಸ್ತುತದೊಳೊಗದಮುಂಬೆಳಗಮಲದಂತದಗ

ಭಸ್ತಿನವಪೂರ್ವಸಂಧ್ಯಾರುಣಂಭಾಳವಿ

ನ್ಯಸ್ತಸಿಂಧೂರಮಂಕುರಿವಪೋಂಬಿನಿಲೋಡನಿಮೂಡುವೆಳೈನೀಸರಸೆವಾ |

the desire of Párvati,—who receives the homage of all deities, —of world-wide glory,—the triple eyed,—the sustainer of the heavenly Ganges 7,—ever preserve us.

3. May Vináyaka, giver of all success<sup>8</sup>, beautiful by his elephant form huge as the eastern mountain—whose unsullied

7. The following is a brief summary of the origin of the Ganges, as detailed in several sections of the first part of the Rámáyana. Ganga was the daughter of Himavat king of mountains, and given by him to the gods.

Ságara king of Ayódhya had by one of his wives sixty thousand sons. Whilst performing the horse-sacrifice, the horse was stolen. He commanded his sons to go and search for it. Not finding it on the earth, they dug down to Pátála, where they found the horse feeding, and Kapila Muni near it in profound meditation. On being charged with the theft, he by one glance reduced them all to ashes. On account of their long absence, Ságara sent his grandson, Ansumat, to seek for them. He found their ashes, and the horse feeding near them. Unable to find water to pour on the ashes, he was directed by Kapila (who was a minor incarnation of Vishnu,) not to pour common water upon them, but now to take the horse and complete his grandfather's sacrifice; and be assured that his (Ansumat's) grandson should obtain for their ashes the heavenly Ganges. Ságara reigned 30,000 years; Ansumat 32,000; his son Dilípa 30,000; his grandson Bhagírátha intent, as his ancestors had been, on bringing down the Ganges, persevered in a long course of austerities. After 1000 years Bramha signified his plea-

sure by commanding him to ask a boon. He begged that the sons of Ságara might obtain water for their funeral rites; that, their ashes being wetted by the celestial Ganges, they might ascend to heaven. Bramha granted his request on condition that he prevailed on Siva to break the fall of the waters; else the earth would be washed away.

By further austerities he propitiated Siva, who engaged to receive the goddess, and commanded her to descend. In anger she resolved to bear him down by her stream; but he, aware of her proud resolve, detained her in his hair. When Bhagírátha applied to him for the waters, Siva reminded him that his request was only that he should "receive" the Ganges. Bhagírátha engaged in further austerities, and Siva being pleased with them discharged the waters from his locks in seven streams; one of which followed the king. As he led the way in a splendid chariot, the Ganges followed; but, overflowing a sacrifice which Jahnu was performing, the enraged Muni drank up the whole, but was afterwards prevailed upon to discharge it from his ear. Thence the stream followed the king to Pátála, washed the ashes, and liberated his ancestors the sons of Ságara.

8. Vináyaka, the god of difficulties, is invoked before undertaking any work of

ಮಸ್ತಕದಮಣಿಮಕುಟಮಾಗಲುದಯಾಚಲದ  
 ವಿಸ್ತಾರದಂಕೆಭದ್ರಾಕೃತಿಮೊಲೈವಪ್ಪವನ  
 ಮಸ್ತಸಿದ್ಧಿಪ್ರದಾಯಕವಿನಾಯಕಮಾಳ್ವದೆಮಗೆನಿರ್ಘುತೆಯನೂ ||೩||  
 ಭೂವೈಷ್ಣವಮಪಾತಾಳಲೋಕಂಗಳಲ್ಲಿನಂ  
 ಭಾವ್ಯರೆಂದೆನಿಸಿಕೊಂಬಿಬಿಳಿದೇವಕೇಳಿಂ  
 ಸೇವ್ಯನಾದಜನಪಟ್ಟದರಾಣಿವರದೆಕಲ್ಯಾಣಿಫಣಿವೇಣಿಪಾಣೀ |  
 ಕಾವ್ಯಮುದುಭವನದೊಳ್ಳಕ್ಕಲಜನಂದನು  
 ಶ್ರಾವ್ಯಮದ್ವಂತೆನ್ನವದನಾಜ್ಞದಲ್ಲಿನೀ  
 ನೇಪ್ಯಾಪಿಸಿದಮಲನುಮತಿಯಂತಾಯೆನಗೆತಾಯೆನಗೆಗೂಡಿಸೋಡಿ||೪||  
 ಪಾರದೆವರಾರ್ಥಮಂವರಯತಿಗೆಭಂಗಮಂ . (ಪರಾರ್ಥಮಂ)  
 ತಾರದೆನಿಜಾನವ್ಯಯಕ್ರಿಯೆಗಲ್ಲೆ ದೂಷಣಂ  
 ಬಾರದೆನಿಶೇಷಗುಣಗಣಕಲಾಗೌರವಂತೀರದೆದುರುಕ್ಕಿಗಲ್ಲೆ |  
 ಶೇರದೆನುಮಾರ್ಗದೊಳ್ಳದೆವನತ್ಪುರುಷನಗ  
 ಭೀರದೆನಕಮಂಪೋಲವ್ಯಕಾಪ್ರಬಂಧಮಂ  
 ಕಾರದೆಯಕರುಣಾದಿಂಪೀಳ್ವೆನಂದೊಳಿಪಮಂತೊರೆದೆಲ್ಲರುಂಕೇಳ್ವದೂ ||೫||

tusks are the first beams of the morning, the crimson on his forehead the rosy dawn, his brilliant jewelled crown the sun rising with golden rays,—remove from us all impediment.

4. O mother, queen of Bramha adored by all the gods, (themselves worshipped in heaven, earth, and hell,) the bountiful, the auspicious, the serpent-haired<sup>9</sup>, the goddess of speech,—that this poem may delight all the world, smile thou upon me, pervade my lotus-mouth<sup>10</sup>, and vouchsafe to me clear understanding.

5. Through the favour of Saraswati I shall utter a poem resembling the dignified character of a good man walking in the way of righteousness, who looks not upon the property of others, (departs not from the proper meaning of words,) shews no disrespect to the holy, (preserves the pause,) maintains the honour of his family, (makes no faulty construction,) retains all excellencies, learning, and respectability, (adheres to elegance of expres-

importance, and frequently on the most trivial occasions. He is represented with an elephant's head and large body. On his head is a rich crown, and on his brow the sectarian mark. The sun is supposed to rise from behind a mountain

in the east, and set behind another in the west; hence the comparison.

9. i. e. whose long hair hangs down the back like a serpent; a mark of beauty.

10. Saraswati is represented sitting on, or dwelling in the lotus.

ಭಂದಸ್ಸುಲಕ್ಷಣಮಲಂಕಾರಭಾವರಸ  
 ವಿಂದಿಕಲೆವೆತ್ತ ಸತ್ಕೃತಿಚಮತ್ಕೃತಿಯುಕ್ತಿ  
 ಯೊಂದುಮಿಲ್ಲದ ಕಾವ್ಯಮಕ್ರಾವ್ಯಮಕ್ಕೊಂದುಜರೆದುಕವಿತೆಯನುಬದೇ |  
 ದಂದುಗಕೊಳ್ಳಗಾಗಿಪೇಳ್ವನೆಂದೆನನಗು  
 ನಂದಮಂವಾಡದೆನಗೊಲಿದಿತ್ತನಮಲಮತಿ  
 ಯೆಂದೇವಪುರದಲಕ್ಷ್ಮೀರಮಣನೆಂದರಿದುಕೇಳ್ವದೆಲ್ಲಾ ಸುಜನರೂ ||೬||  
 ಕೆನೆವಾಲಮಂಗಡೆನನವನೀತಮಂತೆಗೆದುಬಾ  
 ಯ್ಗಿನಿಡಾಗಸವಿಯದದರೊಳ್ಗೆಪ್ಪುಳ್ಳವಿದುರಸ  
 ವನೀಕೆಡಿಸಿಹೊಡೆಕರೆದಸುರಭಿಗಪ್ಪುವೆಕೊರತೆಕಾವ್ಯಮಂಕೇಳ್ವ ಮುಘಸೀ |  
 ಜನಿಸಿದಪದಾರ್ಥಮಂತ್ರಿದನೋಡದೆ  
 ವಿನೂತನಕವಿತೆಯೆಂದುಕುಂದಿಟ್ಟುಜರೆಹೊಡೆಪೇಳ್ವೆ  
 ವನೊಳ್ಳಾವದೂನಾಯಂಜಾಣಾರಿದನರಿದುಮತ್ಸರವನು ಧಾತಿಸುವದೊ ||೭||  
 ಜಾಣಾರಂತಲೆದೂಗಸದೆನುಡಿದೊಡಪದ  
 ಕೂಗುನಾಯಂಬಹುದೆಂದುಸರನೋಕ್ತಿಯಿಂದಗಿ  
 ರಾವ್ವಿಣಪುರನಿಲಯಲಕ್ಷ್ಮೀವರಂತಾನೆಂಗೀತಸುಕಲಾನಿಪುಣನೂ |

sion, metre, learning, and dignity,) uses no bad language, (no improper words.) Let all put away fault-finding, and attend<sup>11</sup>.

6. Let all the good, instead of abusing the poem as having neither metre, property, ornament, meaning, sentiment, learning, nor skill, and therefore not fit to be heard—know that Vishnu of Dévapura, in order that I might not be laughed at as having only made myself ridiculous by writing poetry, has graciously given me a clear understanding,—and attend.

7. If instead of churning the cream, taking the fresh butter, and enjoying it, one should put in vinegar and spoil the cream, is the cow to blame? So if instead of hearing the poem, examining, and fully understanding the meaning of it, one should find fault and revile it because modern, what fault is there in the poet? Let all wise men know this, lay aside envy, and listen.

8. Let all well-disposed persons understand that, as a skilful musician plays upon a lute, Vishnu of Dévapura, knowing that

11. By the use of words having a double meaning, the qualities of a virtuous man, and a good poem are described by

the same terms. The renderings enclosed in brackets apply to the poem.

ವಿಣೆಯಿಂಗಾನಮಂನುಡಿಸುವದೊಳ್ಳೆನ್ನ  
 ಪಾಣಿಯಿಂಕವಿತೆಯಂಪೇಳಿಸಿದ್ದನೆಂದರು  
 ಕೇಳಮಂತೊರೆದುಪುರುಡಿಸುವರಂಜರೆದುಕಿವಿದೆರೆದುಕೇಳುವೆಲ್ಲಾ ಸುಜನರೂ ||೨||  
 ದುಷ್ಟಾಹಿಘೋರತರವಿಷವದನದಿಂದನಂ  
 ದಪ್ಪಮಾಗಿರುತಿಹೊಡಂಹೋಪಮಿಹೋಡಂ  
 ನಪ್ಪಕಲೆಯಾದೊಡಂಚಂದ್ರನಂತೆನ್ನಕಾವ್ಯದರನಂನುಮನಸಗೇ |  
 ಇಪ್ಪಮಾಗದೆಮಾಣಾದಿನಾವನಾದೊಡಂ  
 ಕಪ್ಪಮಂಬಗೆವಂಚೋರಂಗೆವರಹೆಗಂ  
 ದೃಷ್ಟಾಂತಮಾಗನಲ್ಪಂಧನಾವಲಯದೊಳ್ಳೆನ್ನದೇಹಮೇನಿದರೊಳ್ಳೂ ||೩||  
 ಮೊಗಮಾವಲೀಲೆಯಿಂದೆಸೆವುದಾಭಾವಮಂ  
 ಮಗುಳೆತೋರುವದಲ್ಲದನ್ಯೈಕಾರದಿಂದ  
 ನೊಗಯಿವುಪೇರನ್ನಕನ್ನಾಧರೆಯೊಳ್ಳಾರಾಜಿಸುವಕನ್ನದನುಡಿಗಳಾ |  
 ಬಗೆಯೆರಿದರಾವಲಕ್ಷಣದಿಂದಮುನ್ನಕ  
 ಬ್ಬಗಲನುಸುರಿದರವೆಲ್ಲಮಲ್ಲದೆಬೆರೆತೆ  
 ನಗೆನಲ್ಲದದರಿಂದಪೂರ್ವನತ್ಯವಿಗಲ್ಲೆ ನಮಿಸಿನಾಂಕ ಪ್ರತಿವೇಳ್ವೆನೂ ||೪||

whatever verse when uttered does not make the learned wag the head<sup>12</sup> is faulty, has himself, in the most agreeable language, by my voice uttered this poem—lay aside hatred, censure the envious, and listen with open ear.

9. Though bitten by the fierce poisonous mouth of a vile snake,<sup>13</sup> (wicked enemy,) though having dark spots, (faults,) and though subject to loss of brightness, (lacking great learning,) the sentiment (ambrosia) of my poem, like the moon, cannot be otherwise than agreeable to the good<sup>14</sup>, (gods.) If to any one it be disagreeable, who in the world can doubt that he is like a thief or an adulterer<sup>15</sup>?

10. Does a diamond mirror reflect otherwise than the very image of the face presented to it? So I am unable to do otherwise than as those who, skilled in the famous Canarese language, uttered the ancient poems. To former able poets, therefore, I prostrate myself, and sing.

12. As is done in token of pleasure and admiration.

13. The serpent Ráhu seizing the sun & moon is the supposed cause of eclipses.

14. lit. the virtuously minded, an epithet of the gods. See Note 3.

15. Who hate the moon because discovered by its light.

ವಿದ್ವತ್ಸಭಾವಲಯಮರಿಯೆವಿರಚಿಸಿದಂಭ  
 ರದ್ವಾಜಗೋತ್ರಭವನ್ಮೂಮಾಂಕನಸುತಲ  
 ಸದ್ವಿನುತಕನಾಟಕವಿಚೂತವನಚೈತ್ರಲಕ್ಷ್ಮೀಕನೇಂಬೋಮೂ |  
 ಹೃದ್ವನಜದೊಲೈವಪುರದಲಕ್ಷ್ಮೀಕನವ  
 ದದ್ವಯವನಾವಗಂಧ್ಯಾನಿಸುವರಡಿಗಳಂ  
 ಸದ್ವಿನಯದಿಂಭಜಿವಬಲಿಪಿಂಧವಿಮಲಜೈಮಿನಿಭಾರತದಕಥೆಯನೂ ||೧೦||  
 ವರಮೂದಿಂದಶೋಭಿತಮಾಗಿರೂವವಿ  
 ಸ್ತರದಿಂದಜೆಲ್ವಾಗಿಮಧುರತರನವರನೋ  
 ದರಭಂತದಿಂದವಿಲಸಿತಮಾಗಿಸುಮನೋಸುರಾಗದಿಂಪುಚುರಮಾಗೀ |  
 ನಿರುತಮಂಜುಳಶಬ್ದದಿಂದಧಿಕವಿಗಂಪಾಗಿ  
 ಚರಿಸುವನುಲಿತವಟ್ಟದಿಗಲೈದೆಬಿಡದೆಬೈಂ  
 ಕಂಸದಿದವವಿಬಂದುನೆರದವಿದ್ವತ್ಸಭಾನೀರೇರುಹಾಕರಮೊಳೂ ||೧೧||

ಪೀಠಿಕಾಸಂಧಿಪ್ರಥಮಂಸಂಪೂರ್ಣಂ

11. One Lakshmīsha, son of Annamánka, of the race of Bharadvāja, Spring to the mango orchard of illustrious Canarese poets<sup>16</sup>, through the virtue of worshipping with great humility the feet of those who in their lotus-heart ever meditate on the feet of Vishnu of Dévapura, composed the excellent Jaimini Bhárata for the information of the learned.

12. Can the charming six-footed<sup>17</sup>, (verses and bees,) gliding along elegant by their excellent order, (colour,) beautiful by abundant figures, (various forms,) shining replete with the nine poetic sentiments<sup>18</sup>, (laden with sweet new honey,) famed by the esteem of the good, (their love of the Sumanassu flower,) delightful to the ear by their perpetually pleasing sound, be otherwise than ceaselessly booming in the lotus-lake<sup>19</sup> of the learned assembly.

16. The title or diploma he received from the learned : as delightful to poets as the season of spring to trees. Other copies read CHAITRA WANA CHUTA, mango tree in Kubéra's garden.

17. The measure in which the Jaimini is written. It is also a name of the large

carpenter-bee, whose dark blue metallic colour and booming noise are frequent figures in poetry.

18. The nine sentiments necessary to good poetry.

19. lit. the place of lotuses ; which are frequented by these bees.

## ఎరడనే సుధి.

సూచనే. రాజేంద్రధమః తస్మియంబుదరాయణన

పాజిమేధాధ్వరవిధానమంశ్లేషః పం

శ్లేషపత్రిక్షణానమతవిదిదుకళహిదంకుదశగవృత్తశ్లేషదరనసూ ||

## పద్యం

వనరుణభవాండదోళగ్మవత్తుశ్లేషియేయో

జనదవ్విశ్లేషియంసప్తశరనిధిగ

శ్లేషవేష్టిసిరలదరమధ్యమోళియదువినుతజంబుద్విషమదరనగువే |

అనవరతసురతగోష్ఠిగ్మిశిచేదనిజఃరాం

గనియరంగభవియజ్జుగ్మియోకారమిం

జిసమహారాశియోష్లేషియవత్తుశ్లేషకాజలంశ్లేషియదూ || ||

అకనకగిరియతేకశాదేసీయోళియచును

ధాకరకులదనప్రపరసామ్రాజ్యపట్టాభి

జ్జిశ్లేషసంబంధియహస్తియపురమల్లిగరసినిసూవా |

## CHAPTER II.

*Contents. The great king Dharmarāya enquires of Vēda-Vyāsa the mode of performing the horse-sacrifice, and by the advice of Krishna sends Bhima<sup>1</sup> for the horse.*

Verse 1. Within the egg of Bramha is the earth, 500,000,000 yojanas<sup>2</sup> in extent, and encircled by the seven seas<sup>3</sup>. In the centre (of the earth) is the celebrated Jambu Dwīpa. In the midst of this the bright golden mountain<sup>4</sup> glitters to the eye like<sup>5</sup> the aggregate beauty of the celestial nymphs met for perpetual happy intercourse, or a mass of autumnal lightning<sup>6</sup>.

2. On the south of this golden mountain stands Hastināpura, renowned for its kings of the lunar race crowned with imperial

1. His brother.

2. About 4,500,000,000 miles.

3. The seven great insular continents and the seven seas are supposed to form alternate concentric circles: Jambu Dwīpa in the centre encircled by the sea of salt water; then in outward succession Plaksha Dwīpa, the sea of sugar-cane juice, Sālmali Dwīpa, the sea of wine,

Kusa Dwīpa, the sea of clarified butter, Krauncha Dwīpa, the sea of curds, Sāka Dwīpa, the sea of milk, Pushkara Dwīpa, and the sea of fresh water.

4. Mount Méru.

5. lit. so that one involuntarily exclaims, Is this the aggregate beauty, &c.

6. Lightning of the wet season, more brilliant by contrast with the dark clouds.

ಭೂಕಾಂತಜನಮೇಜಯಂಮಹಾಭಾರತಕ  
 ಧಾಕೌತುಕದೊಳ್ಳಾತ್ವಮೇಧಿಕವನೊಲವಿಂ  
 ದೇಕಮಾನಸನಾಗಿಜೈಮಿನಿಮುನೀಂದ್ರನಂಬೆಸಗೊಂಡನೀತೆರದೊಳ್ಳೂ ||೮||  
 ಪಿಂತೆಕೌರವಜಯಂತಮಗೆಕ್ರೈಸಾದೇನಮ  
 ನಂತರದೊಳ್ಳಾದಸಾಮ್ರಾಜ್ಯದೊಳ್ಳಾಂಠವರ  
 ದೆಂತಿಕ್ಕೆಯನೊಲವಿದರದೇಗೈದರೆಂದುಜನಮೇಜಯಮಹೀಪಾಲನೂ |  
 ಸಂತಸಂದಳೈದುಜೈಮಿನಿಮುನಿಪನಂಕೇಲ್ದ  
 ತಿತವಂಪೇಲ್ದನಾಭೂಪಂಗೆಸಕಲಜನ  
 ಸಂತತಿಗೆಕನಾಪತಂಸಮೆನಿಮಧುರತರಭಾರತದಸತ್ಕಥೆಯನೂ ||೯||  
 ಕೇಳೆಲೆನೃಪಾಲಪಾಂಡವರಕಥೆಯಿದುಪುಣ್ಯ  
 ದೇಳಿಗೆಯಲಾಸುಯೋಧನಮೇದಿನೀತನಂ  
 ಕಾಳ್ಕದೊಳ್ಳುರೆಗೆಲ್ದಬಳ್ಳಕವರಹಸ್ತಿನಾಪುರದನಿಜಸಾಮ್ರಾಜ್ಯದಾ |  
 ಬಾಳ್ವಿಕೆಯನನುಜರಿದೊಡಗೂಡಿಧರ್ಮಜಂ  
 ತಾಳ್ವಿದಂಭರತನಳ್ಳನಹುಷಾಣಿರಾಯರಂ  
 ಪೇಳ್ವನವಗನಿತುಗುಣಮಿಲ್ಲೆಂದುಭೂಮಂಡಲಂಕೊಂಡಾಡಲೂ ||೧೦||  
 ಬಳ್ಳಕನೃಪವರಯುಧಿಷ್ಟಿರನಾಲ್ವದೇಕದೊ  
 ಳ್ಳುಳ್ಳವುಕೊಲೆಪಾದರಂಪುನಿಸುಸುಳ್ಳವೈರಮ  
 ಟ್ವುಳ್ಳತೋಹುಬೆದರುಬೆಜ್ಜರಕಷ್ಟನಿಷ್ಟರಂಗಜರುಗಾವಳ್ಳಿವಿದಾ |

dominion. Its sovereign, king Janaméjaya, with eager and fixed attention, thus demanded of Védá Vyása, from the wonderful story of the Mahá Bhárata, an account of the horse-sacrifice:—

3. Formerly, when the Pándus had vanquished the Kurus and obtained imperial dominion, how did they protect the earth? what did they? When Janaméjaya, guardian of the world<sup>7</sup>, with joy made these enquiries of Jaimini Muni, he, to the delight<sup>8</sup> of all generations, thus related to the king the pleasing and excellent story of the Bhárata:—

4. Hear, O king, the story of the Pándus; is it not to the increase of merit? After he had overcome the monarch Suyódhana in battle, Dharmarája in conjunction with his younger brothers so improved the empire of Hastinápura that the world praised him, saying Bharata, Nala, Nahusha, and all other kings cannot be mentioned as having so great excellence.

5. In the country ruled by the good king Dharmarája—what

7. An epithet for king.

8. lit. as an ear-ornament.

ಮುಳ್ಳುನುಪೊಲೆಗಲಸುವೊರೆನೆರೆಕೃತಕಕಾರ್ಪಣ್ಯ  
 ಮೃದುವುಳ್ಳವನಾಯಮಹೇಶೋನವಾಸಿತಲ್ಲಣ  
 ಶಲೈವಿಯೋಗಮಲಸಿಕೇಕಕಾಶಂಗಳುವುಮೊಲೈದೋರವೀವೇಶೈವನೂ ||೫||  
 ನೀತಿಚತುರತೆಕ್ಕೀರ್ತಿ ಕಲ್ಯಾಣಭೋಗನು  
 ಪ್ರೀತಿಪರಹಿತವಿನಯಕುಭುಭವವಿಜಯವಿ  
 ಬ್ಯಾತಿಕಳೈಸಾಭಾಗ್ಯಮಾರೋಗ್ಯಸಾಖ್ಯಮುಂನತನತ್ಯನಿತ್ಯಕತ್ತೀ |  
 ಜಾತಿಧರ್ಮಾಚಾರನಿಷ್ಠೆ ಧರ್ಮಜ್ಞತೆವಿ  
 ಭೂತಿತಮದಮದಾನದಾಕ್ಷಿಣ್ಯಮೆಂಬಿವುಮ  
 ದಾತಿತಯಮನಿಪೀಚೇತಾಯುಧಿಸ್ಥಿರನರೇಶ್ವರನಾಶ್ವಭೂತಳದೊಳ್ಳೂ ||೬||  
 ಕುಟಿಲಚಂಚಲಕೋಗೃತಮಾಂದ್ರ್ಯಮೆಂಬಿವು  
 ತ್ತೃಪಯಾವನಸ್ತೃಪಿಲಾಸಿನಿಯರಳಕ್ಕಾಳ  
 ಚಟುಲಸುಕುಟಾಕ್ಷವಕ್ಷೋಜಾತಮಧ್ಯಗತಿಗಳವಿಸ್ತರದೊಳ್ಳಲ್ಲದೇ |  
 ಘುಟಿಸದಮದಾವಸ್ಥೆನಿಗಲಬಂಧನದನಂ  
 ಕಟಿಪರಿದ್ವೇಷಮತಿಹೀನತೆಗಲೈಂಬಿಭ  
 ಘುಟಿಯೊಳ್ಳಲ್ಲದನ್ನಲ್ಲದೊಂದುಂಧಮತನಯಂಪಾಲಿಸುವನೆಲದೊಳ್ಳೂ ||೭||

shall I say?—there did not appear even the germ of theft, murder, adultery, lying, robbery, enmity, persecution, deceit, fear, dread, toil, harshness, insolence, alarm, contention, anger, impurity, complaint, imprisonment, ingratitude, trouble, destruction, abuse, injustice, evasion, trickery, revenge, vexation, oppression, separation, weariness, or severity.

6. But in the country where the chief of men<sup>9</sup>, Dharmarāja, reigned, righteousness, skill, fame, happiness, enjoyment, love, hospitality, humility, good fortune, wealth, victory, renown, learning, blessedness, health, ease, perfect truth, unfailing vigour, observance of caste, devotion, virtue, superhuman power<sup>10</sup>, meekness, moderation, liberality, and compassion were in the highest estimation, and abounded.

7. In the land protected by Dharmarāja crookedness, unsteadiness, hardness, thinness, or slowness had no existence except in the abundant curls, quick glance, breasts, waist, and gait of beautiful young damsels<sup>11</sup>. Madness, pain of fetters, enmity to

9. An epithet for king.

10. Supposed to be attainable by voluntary austerities &c.

11. i. e. only where they were marks

of beauty; there was no trickery, fickleness, cruelty, emaciation, nor dulness in the land.

ಗಾರುಡದೊಳ್ಳಹಿತತ್ವಮಾರಣ್ಯದೊಳ್ಳಾನ  
 ವಾರಣಂಚಾರುಪ್ರವಾಳಮಣಿರುಚಿಯೊಳ್ಳನ •  
 ಗಾರುಣಂಸರಸಿಯೊಳ್ಳಲಹಂಸಮಯಮುತ್ಪಲಾಕ್ಷಿಯರಕಂಧರದೊಳ್ಳೂ |  
 ಹಾರವಲಯಂಭೂರುಹದೊಳ್ಳನೀಕಾಗ್ರಶೇನ  
 ವಾರಾಮದೊಳ್ಳಹಾಕೋಕಂವಸಂತದೊ  
 ಛಾರಹಿತಮುಂಟಲ್ಲದಿಲ್ಲಮಿವುಮತ್ತೆಲ್ಲಿ ಯುಂಧಮುಜನನೀಲದೊಳ್ಳೂ || ೨ ||  
 ಕೊಡೆಯೆಂಬರಾತಪತ್ರವನುದರದೇತಮಂ  
 ಪೊಡೆಯೆಂಬರೊಲಿದುಮಂಧನವನೆಸಗಂಬುದಂ  
 ಕಡೆಯೆಂಬರಾರದಿಯನಳಿಯೆಂಬರುದಕಪ್ರವಾಹಮಂತೊರೆಯೆಂಬರೂ |  
 ವದಿಯೆಂಬರಂಬರದರ್ಧಾತನುಂಕಜಿಯೆಂ  
 ಮದಿಯೆಂಬರದೆವಗದೆಮಸುಕಿದ್ರಮೇಳುಮಂ  
 ಜದಿಯೆಂಬರುಕಶೀಯನರೆಯೆಂಬರಲ್ಲದವನುಡಿಯರವನಾಳ್ವಿಳೆಯೊಳ್ಳೂ || ೩ ||

*Hari*, (Krishna, or the lion,) and stupidity, were found only in the herds of elephants<sup>12</sup>.

8. In Dharmarāya's kingdom *ahitatuca* was found only in the charmers' books, *dānawārana* in the forest, *sadūruna* in the glow of the beautiful coral, *kalahamsamaya* in the lakes, *hāravalaya* on the necks of the lily-eyed, *anékagrātè* in the trees, *mahūshōka* in the green forest, *mūrahita* in the Spring,—but had no existence elsewhere<sup>13</sup>.

9. *Kodè* (I won't give) was the name for a parasol, *podè* (beat him) the abdomen, *kadè* (cut him down) the command to churn with good-will, *ali* (kill him) a bee, *torè* (have nothing to do with him) a stream of water, *madi*, (destroy him) a clean garment, *mudi* (put an end to him) a female's top-knot, *jadi* (crush him) an unbroken canopy of clouds, *arè* (pound him) a large rock. Except in these senses the words were not uttered in the country where he reigned<sup>14</sup>.

12. The references here are to the fury of the elephant in the rutting season, its being caught and bound, its natural enmity to the lion, and its heavy appearance, which is attributed to dullness.

13. The words in italics have a double sense, and mean severally, the knowledge of serpents, and enmity; furious elephants, and the restraining of liberality; perpetual redness, and fear; flocks of

swans, and tumults; necklaces, and cries of the perishing; many extremities, and dissensions; the large Ashōka tree, and intense grief; joy to Cupid, and absence of wealth. The poet means that the things indicated by the latter senses did not exist.

14. i. e. not used in the senses marked by brackets.

ಯೆಲ್ಲರುಂಭೋಗಿಗಳ್ವಾತಾಳಗತರೆನಿಸ  
 ರೆಲ್ಲರುಂವಿದ್ಯಾಧರನೇಭೋಜನರೆನಿಸ  
 ರೆಲ್ಲರುಂದಾಕ್ಷಿಣ್ಯವತೀಗಲ್ಪಯೆಲಂಕಾನಿವಾಸಿಗಳೆನಿಸರೂ |  
 ಯೆಲ್ಲರುಂಸುಮನೋರತಮೃಧುವ್ರತರೆನಿಸ  
 ರೆಲ್ಲರುಂಗುಣಯುತಕೇರಿಣರೇನಿಸಮೇನುಜ  
 ರೆಲ್ಲರುಂಕಾಂತಾರಮಿತಭೋಗನಂಪದಕುಜನರೆನಿಸರವನಿಶೈಯೊಳ್ಳೂ ||೧೦||  
 ವಸುಗ್ಂಧುಪಭೋಗ್ಯಮಾಗದೊಡೆಸಾರಭ್ಯ  
 ರಸದಿಂದಲಾರೋಗ್ಯಮೆನಿಸದೊಡೆಸಂತತಂ  
 ವಿತದಸುಮನೋಮೋಗ್ಯಮಲ್ಲದೊಡೆಹರಿವಿಭವಕ್ಲಾಘುಮಲ್ಲದಿರಲೂ |  
 ಲಸದಪ್ಪೋದ್ಯಾನಸಾರ್ಥಾಗ್ಯಮೊಂದಿರದೊ  
 ಡೆನೆವರಾಜೇಂದ್ರಂಗರವುನಿಯಾಗಿನಲೆವಿರಾ (ಗೆನೊಗನುವೀಡಾಗರಂ)  
 ಜಿನದೊಡೀಡಸ್ತಿನಾವತಿಯೆನಮರಾವತಿಗೆಗರಿಯೆಂಬರೆಪ್ರಾಥರೂ ||೧೧||  
 ನಾಗೇಂದ್ರನಂಬಿತದೆತಲೆಪಾಗಿನಿತ್ತಮರ  
 ನಾಗೇಂದ್ರನಂಬುದ್ದಿ ದೊರನಿತ್ತುಪುರಮದೇ  
 ನಾಗೇಂದ್ರನಂದಿಬೆರಗಾಗಿನಿತ್ತಮಲಧಮೇಜನಕೀರ್ತಿಬಳ್ಳಿಕಾ |

10. In his kingdom all were *Bhógis*<sup>15</sup>; yet not inhabitants of of hell. All were *Vidyádharas*<sup>16</sup>; yet not people of the air. All were known to be *Dákshinyawartis*<sup>17</sup>; yet not natives of Ceylon. All were *Sumanóratas*<sup>18</sup>; yet not bees. All were *Guna-yutas*<sup>19</sup>; yet not inflexible. All were *Kántáramitas*<sup>20</sup>; yet not trees (or wicked.)

11. If it were not blissful by riches, (gods,) salubrious by perfumes, (the produce of *Kámadhénu*<sup>21</sup>), eternally suited (as a residence) to the pure-minded, (gods,) happy by its beautiful lakes, (nymphs,) and gardens, and the resplendent palace of the illustrious emperor, (*Dharmaráya* or *Indra*,) would the learned say that this *Hastinávati* is equal to *Amarávati*<sup>22</sup>?

12. The spotless fame of *Dharmaráya* has always bowed the

15. A term for persons living in luxury; and the name of the serpents that inhabit *Pátála*.

16. Learned persons; also a class of demigods dwelling in the air.

17. Bountiful; also persons inhabiting the south; i. e. Ceylon, the supposed place of *Rákshasas* or demons.

18. Lovers of the good; also fond of the *Sumanassu* flower.

19. Virtuous; also bows.

20. Connubially happy; also having only the limited enjoyment of the forest.

21. The cow produced at the churning of the sea; which belongs to the gods, and gives whatever is desired.

22. The city of *Indra*, famed for the things within the parentheses.

ನಾಗೇಂದ್ರಕಯನನಾಲಯವಜಢಧಿಯೆನಿಸುತ  
 ನಾಗೇಂದ್ರವರದಾಯುಧವಪೊಳ್ಳುಗಳ್ಳದುಮಥ .  
 ನಾಗೇಂದ್ರಧರಜಾತೆಯ ನಿಲವುಗೆಡಿಸಿರೆರಾಜಿಸಿತುಮೂಜಗದೊಳ್ಳೂ ||೧೬||  
 ಹುಯಂತೆಬಲಯುತಂವನಂತೆರಾಜತೇ  
 ಖರನ್ನಬ್ಧವನಂತೆಚತುರಾನನಂಸರಿ  
 ದ್ವರನಂತೆರತಾಕರಂದಿವಾಕರನಂತೆನಿಡೇ ಕೇವನಿಂದ್ರನಂತೇ |

king of serpents<sup>23</sup>; expelled the wisdom of Indra's mighty elephant<sup>24</sup>; fixed in amazement the City-destroyer's lofty mountain<sup>25</sup>; made the dwelling of Him who reclines on the king of serpents *jadadhi*<sup>25</sup>; hollowed out the weapon of the Benefactor of the mighty elephant which praised him<sup>27</sup>; put to flight the daughter of Him who supported the churning mountain<sup>28</sup>; and shone greatly throughout the three worlds.

23. Pure whiteness is the Hindu attribute of fame; and is, in this verse, given in full measure to the fame of Dharmarāya.

The chief of the serpent race is said to support the earth on his thousand heads, which are adorned with jewels so brilliant that, without a sun, they give abundant light to the regions under the earth. The poet here informs us that the bending of the head is not owing, as vulgarly supposed, to the weight of the earth; but that the serpent, though himself of the most snowy whiteness, cannot lift up his head in the presence of Dharmarāya's fame.

24. The elephant of Indra was produced at the churning of the milk sea, and is of perfect whiteness; but is so far surpassed by the whiteness of Dharmarāya's fame that he stands in a state of stupor. Stupidity is said to be a natural quality elephants. The poet thus accounts for it.

25. PURAMARDANA, the city-destroyer, is a name of Shiva, whose residence is Kailāsa, a mountain believed to be of pure silver, and brilliantly white. In former ages, it is said, all the mountains had wings; but their flights were productive of so much mischief and danger, that Indra struck off their wings with his thunderbolts, and fixed them in their present position. But the poet here at-

tributes the fixed position of Kailāsa to its standing in astonishment at the whiteness of Dharmarāya's fame.

26. Vishnu makes the king of serpents his couch, and in the Krishna incarnation had his residence in the milk-sea. *Jadadhi* signifies both "sea" and "stupidity." Dharmarāya's fame exceeded the milk-sea in whiteness.

27. The allusion here is to the story of a certain king who, by the curse of a rishi became an elephant. As he went one day to a lake for water, a large crocodile seized his leg, and attempted to drag him under. When the contest had continued about a thousand years, the king's understanding returned, and he prayed to Vishnu, who slew the crocodile, and gave the king everlasting blessedness.

One of Vishnu's weapons is a large white conch, which became hollow because its whiteness was exceeded by the purity of Dharmarāya's fame.

28. To support the mountain Mandara which was used as a stick in churning the milk-sea, Vishnu became incarnate as a huge turtle, and upheld it on his back. The Ganges is his daughter, i. e. sprung from his foot. She is said to be perfectly white, but runs away (so the poet accounts for her stream,) from the superior whiteness of Dharmarāya's fame.

ಏನಿಚಿತಸುರಭಿರಮೃಗನಮೃತಾಚೀಮಂತೆವಿ  
 ಸ್ತುತಿತಕುವಲಯನೆಂದುಧಮ್ನಾಜನಧರಪೊಗಳ  
 ತಿರೆಬಿಳಿಕಹಸ್ತಿ ನಾವತಿಗೆವೇದವ್ಯಾಸಮುನಿ ಯೊಂದಿನಂಬಂದನೂ ||೧೩||  
 ಬರಲಾನೃಪಾಲಕಂಸೋದರವೇರಸಿಮುನಿ  
 ವರನಪದಕೆರಗಿದೊಡೆಮಣಿಪತ್ತಿ ಬೋಳ್ಳೆನಿ  
 ಪರಸಿಮಂತ್ರಾಕ್ಷತೆಯನಿತ್ತು ಸತ್ಕಾರಮಂಕೊಂಡುಕುಳ್ಳಿದಬಳಿಕಾ |  
 ಅರಸನನುತಾಪದಿಂದಿಂತಲೆವಾಗಮಾತಾಸ  
 ದಿರುತಿಡೆನನಿಲಸಂಚಾರಮೊಂದಿನಿತಿಲ್ಲ  
 ದುರಿವಕುಸುಮೇನಗಿಯೆಬಿಸಿಲಿಂದಬಸವಳ್ಳಿದಕೋಮಲರಸಾಲದಂತೇ ||೧೪||  
 ಕಂಡನರಸನಭಾವಮಂಜುಳಕನಗುತಪೆಸ  
 ಗೊಂಡನಿಂತಿಂದಾಮನೀಂದ್ರಸಲೆನೃಪತಿಭೂ  
 ಮಂಡಲದಸಕಲಸಾಮ್ರಾಜ್ಯಮಂಪಾಲಿಸುವನಿನ್ನಸಂತನದೊಳ್ಳೆಗೇ

13. The world extolled Dharmarāya as, like Vishnu, powerful; (related to Bala<sup>29</sup>;) like Shiva, king of kings, (moon-crested;) like Bramha, eloquent, (four-faced;) like the chief of waters, (the sea,) abounding in jewels<sup>30</sup>; like the fount of day, free from blemish; like Indra, delighted by the possession of perfumes, (Kamadhenu) like the nectar-rayed (the moon,) possessing wide domain, (accompanied by full-blown lotuses.)

Thus it was when one day Vēda Vyāsa arrived at Hastināvatī.

14. On his arrival, when the king with his brothers prostrated himself at the good Muni's feet, he, stooping, raised him, caressed him, gave him a benediction, and the sacred rice; and when he had received the customary honours, and was seated, the king bowed his head with grief like a delicate mango tree drooping in a blazing midsummer's sun when not a breath of air is stirring, and remained silent.

15. When the chief of Munis saw the king's condition, he smiled, and thus demanded of him:—O king, the state of your countenance destroys the increase of your happiness who conduct all the world's empire<sup>31</sup>. Enough; tell me your distress. The

29. Vishnu's brother. In this verse the meanings in parentheses refer to the deities mentioned; the others to Dharmarāya.

30. The sea is supposed to contain all jewels.

31. The idea intended is that, the king's dispirited countenance indicated such sorrow of heart as nullified all the happiness that he had from universal dominion.

## ದಂಕನು ಮೃದುವಾದ ನದಿರನ್ನು ನೋಡುವನು

ದಂಕನು ಮೃದುವಾದ ನದಿರನ್ನು ನೋಡುವನು.

ಬೆಂಪು ದುಡೆನೊಡನೆ ಸ್ವರಸಲಯೆನೆಂ ದೊಡತಪೊನ್ನಿಧಿಸುಡಿ ದನೂ ||೧೫||

ಕೆತ್ತಬಲ್ಲ ತಲೆಗೆ ತರಣಿಮುಂಗಾಣದಿರೆ

ಪೊತ್ತು ವೆಳಗಂ ಬೇರೆತೋಪ ಕಾರಾಬೀಡವೆಳು

ಪೊತ್ತ ರಕೆ ಮಾರುತಂ ಬೆಮ ಮೋಡಾಬೀಡು ವಜ್ರಾಳಿ ಕಾಲವಟ್ಟದಿಂದಾ |

ಕೃತ್ತಿ ಮದವಿಡ ದನೊಂಕಿಗರುಡನಳವಳಿಯೆ

ಮತ್ತೆ ರಕ್ಷೆಗೆ ಮಂತ್ರಿಸುವರಾಭೂಕವನಿ

ನೊತ್ತು ವನುತಾಪಕೆ ದೊಟ್ಟರಾಜಿಡಿಸುವೆಳ್ಳೇಂದನಾಮುನಿಪನೂ ||೧೬||

ಯೆನಲಾಮುನಿಂ ದ್ರನಂನೋಡಿ ಬಿಸುಸುಯ್ಯತೊ

ಯ್ಯೆನೆಮಹೀ ಪಾಲನಿಂತೆಂದನೆಂತೆನ್ನಮನ

ದನುತಾಪಮಂ ಬಿಡುವೆನಕಟಿತುತನದಿಂದ ಸಲಹಿದವಿತಾಮಹಂಗೇ |

ನೆನವೆವನುಚಿತವನಗ್ರಜನಿಂದರಿಯದೆಕನ

ನನಿರಿದಾಚಾಯ ಕವಳೆಗೆಳಿಸಿದವೀಸುಯ್ಯೋ

ಧನಶಲ್ಯಮುಖ್ಯಬಾಂಧವರನೀಡಾಡಿವೆವುಬದುಕಲೇಕಿನ್ನಿಳೆಯೊಳ್ಳೂ ||೧೭||

king replied, My belly is dried up with grief<sup>32</sup>, I cannot endure it. To which the hermit:—

16. Who shall carry a torch for the sun when he cannot find his way in the thick darkness? Who shall fan the wind<sup>33</sup> when he perspires by the unintermitting, intense heat? Who shall charm amulets when Garuda<sup>34</sup> is dying from the infection of subtle poison? O king, who shall relieve *you* when you give way to pressing grief?

17. As he spoke the king looked at the great Muni, and, with a deep sigh, slowly replied, How can I cease my mental grief? . Alas! We devised evil against the ancestor who reared us from infancy<sup>35</sup>. Not knowing that he was our elder brother, we slew Karna<sup>36</sup>. We brought about the death of our preceptor<sup>37</sup>. Suyódhana, Shalya, our nearest relatives, we destroyed. Why should I longer live in the world?

32. lit. is become pith, a light, sapless substance, well known in India.

33. Regarded as a deity.

34. The braminy kite, which feeds on snakes; also regarded as a deity.

35. Bhishma, their grandfather's brother, whom they slew in battle.

36. The mother of the Pándus bore Karna to the sun, before her marriage. This was not discovered till his death; and then only by her lamentation.

37. Dróna, who was slain in battle by a device when they were not able to conquer him.

ಶಿಷ್ಯರಿಂದಭಿವರ್ಧಿಸದಕುರುವಿನಂತೆವೈ  
 ದುಷ್ಯದಿಂದಪೂಜ್ಯನಾಗದವಿಷ್ಣುನಂತೆಸುಹ  
 ವಿಷ್ಯದಿಂದಸೇವ್ಯನಾಗದವಂದಿಯಂತೆನಲಿಲಾತ್ರಯವನಾಶ್ರೈಸಪಾ |  
 ಕೃಷ್ಣದಂತೆಬಿಳಿಬಾಂಧವರೊಡನೆಬದುಕದಮ  
 ನುಷ್ಯಸಂಸಾರದಿಂದೇನದರಿಂದಿಜಾ  
 ಯುಷ್ಯಮುಳ್ಳನ್ನಾಪರಿಯಂತವನವಾಸಮಂಮಾಡುವವೇಸೆಂದನೂ || ೧೨ ||  
 ಕಾಯದುಪಭೋಗಸಿರಿಯಂಬಯಸಿಸುಗತಿಯಂ  
 ಕಾಯದುರುತರವೈರದಿಂದವಿಳಿಬಾಂಧವನಿ  
 ಕಾಯದುಪಹತಿಯನೆಸಗಿದಪಾತಕದ್ರೂಮಂವಿಷಮಾಗತನಗೆಮುಂದೇ |  
 ಕಾಯದುಳ್ಳಯದುಮಹಿಯನಿನ್ನಾಲ್ಪರೂಪಂ  
 ಕಾಯದುರೆಮಾಣದದರಿಂದರಸುತನವೇಸಾ  
 ಕಾಯದುಕುಲೇಂದ್ರನಂಭಜಿಸುವೆಂಚಿತ್ತಕುಡ್ಡಿಮೊಳುರಣ್ಯಮೊಳೆಂದನೂ || ೧೩ ||  
 ಅಗಲರಸನಮಾತಿನಾಗರಂಕೇಳ್ವತಲೆ  
 ದೂಗಿಮುನಿಪುಂಗವಂನುಡಿದನೆತೆಭೂಪನಿಗ  
 ಮಾಗಮಪುರಾಣಾಸ್ತ್ರಗಂಗಳಿಜಾರಮಂನಿನಿಯದಪ್ರಾಳನೆ |  
 ಈಗಲನುತಾಪಮೇತಕೆನಿಖಿಳಸಾಮ್ರಾಜ್ಯ  
 ಮಾಗಲಿಲೈಯಂಧಮದಿಂದಿಪಾಲಿಸವೆಜನಕೆ  
 ಪೋಗಲಾವುದುನಿಡ್ಧಿನಿನಗಪ್ಪುದುಸುರೆನೆಧರಾನಾಧನಂತೆಂದನೂ || ೧೪ ||

18. As a teacher not exalted by disciples<sup>38</sup>, as a bramin not respected for learning, as fire not supplied with offerings, as cultivation without water at hand, so what good is there in human society without all one's relatives. Therefore, to retire to the forest for the remaining part of my life, is best.

19. Longing after bodily enjoyment, and not hoping for future bliss, the sin-tree of destroying with excessive enmity the whole multitude of my kindred, cannot cease hereafter<sup>39</sup> to bring forth to me the fruit of affliction. Though I continue to rule the earth I cannot preserve my fame. Therefore I have had enough of royalty. In the forest will I, with pure mind, worship the chief of the Yadu race<sup>40</sup>.

20. The chief of Munis having heard the king's lamentation, shook his head, and replied, O king, are you a fool, ignorant of the védas, law, puránas, and shastras? Why now this grief? Possessing universal dominion, say what will you gain by retir-

38. i. e. having none.

39. Or, in my presence.

40. Krishna.

42. i. e. you need not wait to do that.

ನಿರ್ಮಲನುಕೀರ್ತಿಯುಪ್ಪಂತೆಯೆಜ್ಞಾದಿಸ  
 ತ್ಕಮೃಂಗಳಂನೇಗಲ್ಜಲೈಶ್ಚವಧೇಗಲ್ಜಂ  
 ನಿರ್ಮಿಸಿದಘಂಪೋಗಿ ಕುಚೆಯಾಗಬಾಳ್ವೆ ಪೆಯೆನಲೂಬ್ಬವನಿಂತೆಂದನೂ ||-೦೩||  
 ಆದೊಡೆತವಾನುಗ್ರಹಪ್ರಭಾವದೊಳ್ಳಿನ್ನು  
 ಮೊದಿನಿಯನಾನೆಪಾಲಿಸುವೆನೀಗೋತ್ರಹ  
 ತ್ಯಾದೋಷಮೇತರಿಂಪೋಪುದಾತೆರನಂತಿಲ್ಲುಪಿರಾಜಕುಲದನೃಪರಾ |  
 ಸಾಧುಚಾರತ್ರಮೆನ್ನಿಂದನೊಗಡಾಗದಂ  
 ತಾದರಿಸಿನೀವೆಕಾರುಣ್ಯದಿಂಮಾಳ್ವುದುಕು  
 ಭೋದಯವನೆನಗೆಂದುಕೈಮುಗಿಯೆಧಮೇಜುಂಗಾಮುನಿವನಿಂತೆಂದನೂ||-೦೪||  
 ಯೆಣೆಕೆಬೇಡೆಲೆಮಗನೊಳುಮಂಪಿಂತೆರಾ  
 ವಣನಂಮಥಿಸಿವಾಜಿಮೇಧದೊಳ್ಳಾವೇರಂ  
 ದಣಿಸಿದನೀನುಮಂತಾಮಹಾಧ್ವರವನೆನಗಲ್ಪಿನಗೆಮೂಜಗದೊಳ್ಳೂ |  
 ಯೆಣೆಯಿಲ್ಲೆನಲ್ಕೆಂತುಮಾಳ್ವೆನಾನಾವಲ  
 ಕ್ಷಣದಹಯಮದಕೆರುತ್ವಿಜರೆನಿಬರೆನಿಸುದ  
 ಕ್ಷಣೆಗಲ್ಪದರಂದಮಂಪೆನವೇಲ್ವದೆನಲ್ತುನಿನಾಥನಿಂತೆಂದನೂ ||-೦೫||

in the world unsullied renown, you shall perform sacrifices and other virtuous deeds; and, delivered from the sin contracted by the slaughter of your race, shall live purely. The king, with joined hands<sup>43</sup>, thus replied :—

24. Well then, by the virtue of your benediction, I will continue to govern the earth. Tell me by what means the sin of slaying my race may be wiped away! Protect me, that the renowned history of the lunar race may not stink through me! Graciously cause my good fortune to dawn! The good Muni replied :—

25. Be not troubled, my son. Formerly Rāma slew Rāvana<sup>44</sup>, and at a horse-sacrifice satiated the bramins. You also shall perform a similar sacrifice, and there will not be your equal in the three worlds.—How shall I perform it? What description of horse? How many priests? What amount of gifts? Tell me the manner! The lord of Munis replied:—

43. As is done in respectful salutation or entreaty.

44. Rāvana, being a bramin as all the rākshasas or demons are, Rama in kill-

ing him had committed braminicide, the greatest of all sins; and performed the horse-sacrifice to atone for it.

ಸ್ವಚ್ಛ ತರಥವಲಾಂಗದತಿಮನೋಹರಪೀತ  
 ಪುಚ್ಛ ದನುಗಮನದೊಂದೇಕಿವಿಯೊಳ್ಳೆನೆವನೀ  
 ಲಭವಿಯೆಕೋಮಲತುರಂಗಮಂಸಾಧಿಸಿಮಹಾಕ್ರತುವನಾಚರಿಪಡೇ |  
 ಇಚ್ಛೈಗೈದುರೆಸಕಲಮೇದಿನೀತಳವನೇ  
 ಕಥತ್ರದಿಂಪಾಲಿಸುವನರೇಶ್ವರನವಂ  
 ಗಳಿದ್ರಮಾಗನಡೆವುದುಭೂವಕುಲದೀಪಕೇಳದರಮಾಳ್ಕೈಗಲ್ಲನೂ ||೨೬||  
 ಸತ್ಯಶೌಚಾಚಾರಕುಲವೇದಶಾಸ್ತ್ರಪಾಂ  
 ಡಿತೃದಸುವಿಪ್ರರಿಪ್ಪತ್ತುಸಾವಿರಕೆನ್ನೈ  
 ಪತ್ಯವಸ್ತ್ರಾದ್ರಿಪೂಜೆಗಲಿಂದಸತ್ಕರಿಸಿಬೇರೆಬೇರವರವಗೆಣೇ |  
 ಪ್ರತ್ಯೇಕ ಮೊಂದೊಂದುಬಳ್ಳಮ್ಮುಕ್ತಾಫಲವ  
 ಸತ್ಯಧಿಕಹಯಗಜರಥಂಗಲೈಂದೊಂದನೌ  
 ಚಿತ್ಯಸಾಲಂಕಾರಗೋಸಾಹಸ್ರವನೊಂದುಭಾರವೊನ್ನಂಕೊಡುವುದೂ ||೨೭||  
 ಸನ್ನತಕುಲಾಚಾರಗುಣವೇದಶಾಸ್ತ್ರಗಂ  
 ಪನ್ನಭೂಸುರನಿಬರೀತೆರದಸೌಖ್ಯತರ  
 ಮನ್ನಣೆಗಲಂಪಡೆದುಸಭೆಯಾಗಿಕುಳ್ಳಿದನುಜ್ಞೆಯಂಕೊಟ್ಟಿಬಳ್ಳಕಾ |

26. A monarch who governs well all the earth by his single sceptre<sup>45</sup>, having procured an elegant horse whose body is of the purest white, with a most beautiful yellow tail, good action, and a single ear of brilliant black,—and being also desirous of offering the great sacrifice,—by him it will be perfectly accomplished. Hear, O king, lamp of your race, what is to be done.

27. Twenty thousand bramins honest, undefiled, strict, of noble descent, well versed in the vedas and shastras must be honoured with beautiful garments and other respectful attentions. To each severally must be given a measure of pearls, a magnificent horse, elephant, and chariot, a thousand cows richly adorned, (with jewels, &c.) and three hundred pounds weight of gold.

28. When this number of bramins of high caste, strict, virtuous, and well versed in the vedas and shastras, have received these most gratifying honours, sat in council, and given directions, they fix upon the horse's forehead a golden plate on which

45. lit. by one parasol. The large parasol is the mark of royalty; and an universal monarch is called a lord of one

parasol; i. e. having all the world under his single authority.

ಯಿಸ್ಸುಮೇದಿನಿಯೋಳಾರಾಡೊಡಮಿಡುಕುಳ್ಳ (ಮಿಣುಕುಳ್ಳ)  
 ತುನ್ನತಪರಾಕ್ರಮಿಗಲ್ಲದೆ ಮೃಣೀವಾಜಿಯನೆಂದು  
 ತನ್ನಬಿರುದಂಬರೆದು ಪೊಂಬಟ್ಟಮಂಕಟ್ಟಿ ಬಿಡುವುದು ಹಯದಘಣಿಗೆ ||೨೮||  
 ಆಕುಡುರೆಯಂಬಿಟ್ಟೊಂದುವರುಷವಯ್ಯಂತತಾ  
 ನೇಕಂಡಕಡೆಗೆ ತೆರಳಲ್ಪಡರಸಂಗಡಂ  
 ಭೂಕಾಂತನೂನುಗಲ್ಪಲಬರದಿಗಡಿಗೆ ಮಣಿಕನಕರಾಶಿಗಳ್ಳನುರಿದೂ |  
 ಲೋಕಮಂದಣಿಸುತೈತರಲಖಿಳದಿನೆಯೊಳ್ಳದ  
 ನಾಕೆವಾಲ್ಪತಃ ದೆಯೆಬಿಡಿಸಬೇಕನಿಬಿಂ  
 ನೂಕದೊಡೆಕತಃ ತಾನಾದೊಡಂಪೋಗಿನಡೆನುವದುಬಳ್ಳಿಕಾಹಯವನೂ ||೨೯||  
 ಇಂತಾಹಯಂತಾನೆಮೇದಿನಿಯೊಳ್ಳೊಂದುವರು  
 ಪಂತಿರುಗಿತನ್ನಿಳ್ಳೆಗೆಬಂದುನಿಲವಲ್ಲಿ ಪರಿ  
 ಯಂತಮನಿಸವತ್ರಮೆಂಬುರುತರವ್ರತವನಾಚರಿಸುತಿದಾಃಮುಖವನೂ |  
 ಮುಂತೆವೇದೋಕ್ತದಿಂಮಾಳ್ವದಿದರಂದಮಿದು  
 ಕುಂತೀಕುಮಾರನೀನಾರ್ಪಡುಜ್ಜುಗಿನೆನ  
 ತ್ತಿಂತಿಸುತನುಡಿದನೊಯ್ಯನೆಧರಿತೀತಳ್ಳಾಧಿಪನಾತಪೋಧನನೊಳ್ಳೂ ||೩೦||  
 ದ್ರವ್ಯಮೆನಗಲ್ಲಮೇದಿನಿಯೊಳ್ಳರನುವಡೆಕಾ  
 ರವ್ಯರಿಂದಿಳ್ಳೆನೊಂದುದಿನಿಸುಲಕ್ಷಣಮುಳ್ಳ  
 ದಿವ್ಯಹಯಮಿಲ್ಲನೋದರರಾಹವದೊಳ್ಳಲಿಸಿದನಃಹಾಯಂಗಳ್ಳಿಲ್ಲಾ |

are inscribed the king's titles and this challenge :—If in the world any be of greater might, let such powerful heroes<sup>46</sup>, detain this horse.

29. They liberate the horse; which goes wheresoever it wills, attended by numerous princes who satiate the world by scattering from time to time heaps of jewels and gold. If in any region it be detained by valiant heroes, the princes must rescue it. If they all fail, the king himself must go and release it.

30. Until the horse has roamed at will through the earth for an entire year, and returned to its own land, the king must keep the great Asipatra vow, and afterwards, according to the vedas perform the sacrifice. This, O son of Kunti, is the manner. If you are able, undertake it. The despairing king slowly replied :—

31. Treasure I have none. If I seek it in the world, the

46. i. e. none others.

ಸವ್ಯಸಾಚಿಯಮಿತ್ರನಿಲ್ಲಿತನಗಧ್ಯ  
 ರವ್ಯಸನಮಂತೋಽಪ್ತಃ ದುರ್ದೈವ್ಯನಶ್ಚೋಽಽ  
 ನೈವ್ಯಸಮುನಿಕರುಣಾದಿಂದಾಯುಧಿಷ್ಠಿರನೃಪನೊಳಿಂತೆಂದನೂ ||30||  
 ರಾಯನಿನಿದಕಚೆಂತಿಸಬೇಡಧನಮಂಸ  
 ಹಾಯಮಂತುರಗಮಂತೋರುಪೆಮರುತ್ತನೆಂ  
 ಬಾಯುಗದನೃಪನತ್ವಮೇಧಮಂಮಾಡಿಬಹುಕನಕಮಂಭೂಸುರಗೇ ||  
 ಈಯಲವರೊಯ್ಯತೆಡೆಯೊಳ್ಳಲಸಿಬಿಟ್ಟಿರ  
 ಬ್ರಿಯದಿಂದಾವಸ್ತು ವಡೆಹಮಾಲಯದೊಳ್ಳದ  
 ಕಾಯಸಂಪಿಂಜಿಲ್ಲ ತಂದುನೀನುಪಮೋಗಿಸೆನಲರಸನಿಂತೆಂದನೂ ||31||  
 ಲಕಟಜಡಮತಿಗೆಮರುಳುಂಮತ್ತ ವನಿಕ್ರಿದೊಡೆ  
 ಸುಕಲೆಯಪ್ಪುದೆಜೀಯಗೋತ್ರಸಂಹರಣಾಪಾ (ಸುಕರವಪ್ಪದೆ)  
 ತಕನೊರಸುವಮುಖವನಾವಿಪ್ರರೊಡವೆಯಿಂಮಾಡಲೆನೊಹಪರದೊಳ್ಳೂ ||  
 ಪ್ರಕಟಮೆನಿವುದೆಕೀರ್ತಿಗದ್ಗತಿಗಲೈನೆಮಗನೆ  
 ಸಕಲಭೂಮಂಡಲಂದ್ವಿಜರದಲ್ಲವೆರಾಜ  
 ನಿಕರಮಂತಂದೀಯ್ಯನೆವರಕುರಾಮನೀಧರೆಯನನೀಸುರಗೇ ||32||

earth is afflicted through the Kurus<sup>47</sup>. A beautiful horse with so many qualities, I have not. My brothers are wearied by war, I have no assistance. The friend of Arjoon (Krishna) is not here. How can the sacrifice succeed with me? Vyása Muni graciously replied :—

32. Be not distressed, O king, on this account. I will show you treasure, assistance, and a horse. Marutta, king in a former age, performed the horse-sacrifice, and gave much gold to the bramins. In carrying it off they grew tired by the way, and threw it down in disgust. That treasure is in the Himalayas. The labour is not great; fetch and use it. The king replied :—

33. Alas! Will a dolt become bright if you give him the mad-plant<sup>48</sup>? My lord, shall I obtain fame in this world, and a happy lot in the world to come, by performing, with the property of those bramins<sup>49</sup>, a sacrifice to efface the sin of murdering my race?—My son, does not the whole earth belong to the

47. By the bad government of the Kurus the world had been ruined.

48. A plant that causes temporary insanity.

49. Taking the property of bramins is regarded as one of the greatest sins.

బాహుబలముల్లనృపరూదేయరీధిరేగేసం  
 బేదమిల్ల దరింద్విజగే-స్థల దుష్కగేవ  
 డాహిమాలయదోళితవస్తునిన్నదుయౌవనాశ్వనింబవనికనూ ।  
 మోహదంభద్రావతీనగరదోల్ద కా  
 జ్ఞోహిణీనేనేయింపాలిసువనింతపృమ  
 డాదయోత్తమవేందనదునినగిబారదిచ్చ-దేకాయ-ముంటాదోడే ॥౩౪॥  
 ఈఘటిలత్కతనతనునంభవంబదవనే  
 మేఘునాదంకణ-సూనువృషకేతుతాం  
 మోఘునిశ్రమనేనిన్ననుజరేంకిరుకుళరేఠనిసేదరేబారనే ।  
 నిఘనవిదేన్నదికృ-కేలృధ్వరవతా  
 నేఘుటిపుదిన్నుగంకయమేకేకరసువి  
 ప్తాఘమనేనల్పపుంనగుతకలిభిమనంనోడలవనింతేందనూ ॥౩౫॥

bramins<sup>50</sup>? Did not Parashuráma give this earth to the bra-  
 mins when he had slain the Kshetrya race<sup>51</sup>?

34. Kings of mighty arm are the lords of the earth. Of that  
 there is no doubt. Therefore it cannot belong to the bramins.  
 If you wish, that treasure in the Himalayas is yours. In the  
 city of Bhadrávti king Youvanáshwa fondly guards such a rare  
 horse with an army of ten akshóhinis<sup>52</sup>. Will not that be yours  
 —if you have the courage?

35. Is this Méghanáda, offspring of Ghatótkatcha, a weak-  
 ling<sup>53</sup>? Is Vrishakétu, son of Karna, a mere braggart? Your  
 younger brothers, are they men of little worth? If you think  
 of him<sup>54</sup>, will Krishna stay away. Call not this a great matter.  
 Undertake the sacrifice. It will proceed of itself. Why further  
 doubt? Call the bramin tribes.—The king laughing, looked at  
 the mighty Bhíma; who thus addressed him:—

50. One of their common names is  
 “gods of the earth.” The question here  
 implies that the king, though shrink-  
 ing with horror from touching the pro-  
 perty of bramins, had taken possession  
 of the earth, which of right belonged to  
 them.

51. Parashuráma is said to have twenty  
 one times swept the Kshetrya race from  
 the face of the earth. At a sacrifice af-  
 terwards he gave the earth to the bramins,

who then refused him permission to dwell  
 in it.

52. An akshóhini consists of 109,350  
 infantry; 65,610 cavalry; 21,670 chariots;  
 and 21,870 elephants.

53. Ghatótkatcha was the son of Bhí-  
 ma by Hidimba. Therefore Méghanáda  
 was Bhíma's grandson.

54. In Hindu stories the hero obtains  
 the presence of a deity immediately on  
 thinking of him.

ಜೀಯಸಂಧೇಹಮೇಕುಜ್ಜುಗಿಸುಧನಮಂಸ  
ಹಾಯಮಂತುರಗಮಂತೋರಿದಂನಿನಗೇನಿ  
ದಾಕಾಯದಿಂದೀಬಾದರಾಯಣಾಂನಾಂಘೋಗಭದ್ರಾವತೀನಗರಿಗೇ |  
ಆಯಾವನಾತ್ವನಂಗೈಲ್ವನನೇನಾನಿ  
ಕಾಯಮಂತರಿದಾಸುವಾಜಿಯಂತಂದುಮುಖ  
ಕೀಯದೊಡೆಪರಲೋಕಬಾಹಿರಂತಾನಪ್ಪಿನೆಂದುಮಾರುತಿಸುಡಿದನೂ ||೩೬||  
ಯಜ್ಞಕ್ಕೆತುರಗಮಂತಹೆನೆಂದುಭೀಮಂವ್ರ  
ಶಿಷ್ಟೆಯೆಂಮಾತುತಿರಲಾಕ್ಷಣದೊಳ್ಳಾಹವಕ  
ಭಿಜ್ಞನೆನಿಸುವಕರ್ಣಸುತವ್ರತಧ್ವಜನೆದ್ವನಗುತಕ್ಕೆಮುಗಿದುನಿಂದೂ |  
ವಿಜ್ಞಾನನಂಗೈದನೆಲೆತಾತಕೊಡುತನಗ  
ನುಜ್ಞೆಯಂಪವಮಾನತನಯನಾಡಿದನುಡಿಗ  
ವಜ್ಞಬಂದೊಡೆವಿಕುಮಾರಂಗೆಜನಿಸಿದನೆನೋಡೆನ್ನಧಟನೆಂದನೂ ||೩೭||  
ವ್ಯಗ್ರದಿಂಬಾಲನಾಡಿದನುಡಿಗಭೂಪತಿಸು  
ಮಗ್ರಸಂತೋಷದಿಂದೆಗದಪ್ಪಿಕೊಂಡುನಿಂ  
ನುಗ್ರಪ್ರತಾಪಮಂಬಲ್ಲೆನಾಂಮಗನೆಕೇಳೆಂದುನಿಲದಾಸೆಗಾಗೇ |  
ಅಗ್ರಜನಿರಿದುದಲ್ಲದೆವಸುಳೆನಿನ್ನನೀ  
ವಿಗ್ರಹಕೆಕಳ್ಳಹಿನ್ನೈರಿಸುವಿನೆಂತಕಟವಾ  
ಜಿಗ್ರಹಣಕಾಯಮಂತಿರಲೆಂದೊಡವನೀಶ್ವರಂಗಾತನಿಂತೆಂದನೂ ||೩೮||

36. Why this doubt, my lord? Begin. Vēda Vyāsa has plainly shewn you treasure, aid, and horse. I will go to Bhadrāvati, and may I never enter heaven, if I do not conquer that Youvanāshwa, slaughter the multitude of his army, bring the horse, and present it for the sacrifice.

37. When Bhīma made oath that he would bring the horse for the sacrifice, instantly, Vrishakētu, the skilful in battle, rose, and smiling, with joined hands addressed the king:—Sire, Give me command. If Bhīma's word be broken, am I sprung from the Sun's son<sup>55</sup>? Mark my prowess.

38. At the youth's earnest speech, the king embracing him in ecstasy, exclaimed, My son, I know thy mighty prowess. But hear me. If besides killing my elder brother<sup>56</sup> from lust of territory, I should send thee, my boy, to this war, alas! how shall I endure it? Let the horse remain. The son of Karna thus replied :—

55. i. e. I pledge my nobility to the fulfilment of his promise. See note 36.

56. Karna the father of Vrishakētu. See note 26.

ಶಾತಕೇಳೈಹಜಾತರಾದನಿಮ್ಮೈವರೊಳ್  
 ಶಾತಲ್ಪರದಿವಿರೋಧಿಸಿದನೆಮ್ಮೈಯ್ಯನಂ (ತಳ್ಳುರೆದೆ)  
 ಶಾತನಸಗಾಧಮಂಪರಿಹರಿಸದಿದೋಡಾನಿದುಁಫಲವೇನುಬಳ್ಳಕಾ |  
 ಆತುರಂಗಮಕೆಪೋಪನಿಲಜನಕೂಡೆನದೆ  
 ದಾತುರದೊಳ್ಳೈತಪ್ಪರಿಪುಜಾತುರಂಗಕಿಡಿ \*  
 ರಾತುರದೊಳ್ಳೈಲೈನಹಿತರಂತನಗೆಬೆನನೆಂದನಾಕನಁಗೂನೂ ||೩೯||  
 ಅಪ್ರತಿಪರಾಕಮಿವೃತ್ತೋದರಂಮಾಡಿದಳು  
 ನಪ್ರತಿಜ್ಞೆಯಂನಜತನಯನಾಡಿದಗಭೀ  
 ರಪ್ರತಾಪವನಾಗಳ್ಳಾಳುಬೋತ್ಕಚನಸುತಮೇಳುನಾದಂಕೇಳಿದೂ |  
 ಪ್ರಿಪ್ರದಿಂದೆದ್ದವನಿಪಾಲಕನಚರ  
 ಣಪ್ರದೇಶಕತನ್ನಹೊಳ್ಳಹೊಳ್ಳವಲಿತರ  
 ತ್ವಪ್ರಭಾಶೋಭಿತಕಿರೀಟಮಂಚಾಚುಶೋಯ್ಯನೆನ್ನಪಂಗೆೈದನೂ ||೪೦||  
 ಭದ್ರಾವತಿಗೆನಡೆದುಯೌವನಾತ್ಮನಬಲನ  
 ಮುದ್ರಮಂಕಲಕದಿಹನೇಕೆರಳ್ಳಡೆಕಾಲ  
 ರುದ್ರನಲ್ಲಾವೃತ್ತೋದರನೀವೃಷಧ್ವಜನೊಳ್ಳಿರಾಂಪಡಾಹವದೊಳ್ಳೂ |  
 ಅದ್ರಿಮಥನಂಗರಿದುಸಾಕದಂತಿರಲಿವೈ  
 ರಿದ್ರಮಂಗಲನೆಬಿಡಿಸುವೆನೆಂಬಾಳುತನ  
 ದುದ್ರೇಕಮೆನ್ನಗಲ್ಲಿನಿನ್ನವಗಁತ್ವಮಂಪಿಡಿದೊಪ್ಪಿಸುವೆನೆಂದನೂ ||೪೧||

39. Sire, attend! My father instead of making common cause with you his five brothers, opposed you. Of what use then is my being unless I wipe away my father's crime? Give me permission. I will accompany Bhíma who goes for the horse, oppose the fierce hosts of the enemy, and in battle overcome my foes.

40. When Ghatótkatcha heard the stern oath of the matchless hero Bhíma, and the noble bravery of the son of the Sun's son, he quickly rose, and, casting his crown that glittered with the lustre of magnificent jewels, at the king's feet, thus calmly addressed him :—

41. Will not Bhíma go to Bhadrávatí and agitate the sea of Youvanáshwa's hosts? Is he not when angry a very Kála Rudra<sup>57</sup>? As for Vrishakétu, the destroyer of the mountains

57. A name of Shiva in his terrific form as the destroyer of all beings at the end of each period of the world's duration.

ಕರ್ಣತನುಸಂಭವಂ ಬಂದದೇನೀಮೇಘು  
 ವರ್ಣೈತಂದದೇನಾಂಪೋದದೇನಿದುಘು  
 ಪರ್ಣವಾಹನಬಲೃಂಟಾದೊಡಪ್ಪದಿವರೀವರ್ಣಂಕೂಡಿಕೊಂಡೂ /  
 ಲರ್ಣವೋಪಮಯೌವನಾತ್ವಚತುರಂಗಮಂ  
 ನಿನಾರ್ಣಮವೆನಿಸಿವಾಜಿಗ್ರಹಣಿಕಾರ್ಯಮಂ  
 ನಿನೈರ್ಣಸಿಕೊಡುವೆನಿತ್ತ ಪುದೆಮಗೆವೀಳೈಯವನೆಂದನಿಲಜಂನುಡಿದನೂ ||೨೮||  
 ಇಂದುಕುಲತೀಲಕಜನಮೇಜಯನರೇಂದ್ರಕೇ  
 ಲೈಂದವಮೂರ್ವರಂತುರಗಮಂಕೊಂಡುಬಹೆ  
 ವೆಂದುಬೆಸನಂಪೇಡಿನಿಂದಿರಲ್ಪಾಧರಾಯಣನವೊಗಮಂನೋಡುತಾ |  
 ಇಂದಿವರನಾಂಕಳ್ಳುಪಲನುರವೈರಿಗೆಬೇಸ  
 ರೊಂದಿನಿಸುತೋರದಿರ್ಪುಡೆಜೀಯತನಗದಕೆ  
 ಮುಂದುಗಾಣಿಸದುಕರುಣಿಪುದೆನೆಯುಧಿಷ್ಟಿರಂಗಾತಪೋನಿಧಿನುಡಿದನೂ ||೨೯||  
 ಭೂಪನೀಮರುಳೈಹರಿನನೆಡೆಯೊಳ್ಳಲಸ  
 ಲಾಪನೆಬೆಸನವೇಡುವವೃಕ್ಕೋದರನವ್ರ  
 ಶಾಪನೆವೃಷಕೇತುಮೇಘುವರ್ಣಕರನೊಡಗೊಂಡುಕುದುಕೆನಡೆಯಲೀ |

himself<sup>58</sup> cannot stand before him in battle. Enough! The mighty power that hews down the forest of foes, is not mine. Yet I will seize the horse, and deliver it to your host.

42. On which Bhíma :—What though the son of Karna come? What though Méghanáda come? What though I go? If the power of Vishnu be present it will succeed. Accompanied by these two, I will blot out the name of Youvanáshwa's ocean-host, obtain the horse, and deliver it to you. Give us the parting gifts<sup>59</sup>.

43. Hear, O chief of men, Janaméjya, ornament of the lunar race! As those three stood entreating permission to fetch the horse, Dharmaráya looking on Véda Vyása, said, Should I now send these, will it not cause the least dissatisfaction to Krishna? Favour me, my lord, for in this matter I cannot see before me. To whom the Muni :—

44. O king, are you insane? Is it possible for Krishna to be dissatisfied with you? Is Bhíma who entreats your permission

58. Indra. See note 25.

59. The beetle leaf and areca nut given,

according to eastern custom, as the token of dismissal.

ಈಕವನತನಯನಂಕಳ್ಳುಹೆಂದುನಯದೊಳ್ಳಾ  
 ತಾಪಸೋತ್ತಮನೊಡಂಬಡಿಸಿಮುಡಿಬಾಜ್ಞಾನು  
 ರೂಪದಿಂದರಸನಿತ್ತಂಭೀಮಹೈಡಿಂಬಿಕರ್ಣಜಗ್ಗನುಮತಿಯನೂ ||೨೪||  
 ಬಳಿಕನೃಪನಂಪರಸಿಬೀಳ್ಕೊಡುಮುನಿವರಂ  
 ತಳ್ಳದನಾಶ್ರಮಕಿತ್ತಲಂಜುತಯುಧಿಷ್ಟಿರಂ  
 ನಳ್ಳಿನಾಕ್ಷನಿಲ್ಲದಧ್ವರಕುಪಕ್ರಮಿಸೆನಡೆಯದುಕಿರೀಟಿಯನೀಗಲೇ |  
 ಕಳ್ಳುಹಿಕರೆನುಪೆನೆಂಬೆಣಿಕೆಯೊಳ್ಳರಲಂನಿಗಂ  
 ತೊಳ್ಳಲುತರನುಮಬಳ್ಳ ಕಾಲೊಡಕಿದಂತರನು  
 ಗಳ್ಳಿಕಿರೋಮಣಿಗೆನಂಭ್ರಮದೊಳ್ಳೈತಂದುಬಿಂನೈಸಿದಂಚರನೋವನೂ ||೨೫||  
 ಅವಧಾನಜೀಯನಂಮೀಪೊಳ್ಳಲಪೊರೆಗೆಯಾ  
 ದವರೆರಿಯನಿಬಿಂಬದನೆನೆಫುಲನೆದ್ದುನಿಂ  
 ದವನನುಡಿಸುಚಿತಮಂಕೊಡುತಭಕ್ತಾವಳಿಯಬಗೆಯನೊಡಂಬಡುವೆಡೆಯೊಳ್ಳೂ |  
 ತವಕಮಿನಿತೊಮುರಾರಿಗೆಮಹಾದೇವತ್ರೈ  
 ಭುವನದೊಳ್ಳಾನೆಕ್ಕುತಾರ್ಥನಲ್ಲಕೌತು  
 ಕವನಿಂದುಂಕೆನೆನುತರನನರಮನೆಯಿಂದಪೊರಮಟ್ಟಿನಡೆತಂದನೂ ||೨೬|| \*

a coward? Let him depart with Vrishakétu and Méghanáda for the horse; dispatch this son of the wind<sup>60</sup>.

In accordance with the meek, persuasive speech of the chief of saints, the king gave to Bhíma, Méghanáda, and Vrishakétu, his consent.

45. The chief of Munis having blessed the king, and taken leave, had no sooner set out for his hermitage than Dharmaráya, giving way to fear, was anxiously thinking with himself, If I begin this sacrifice in the absence of Krishna it will not proceed; I will now send Arjun to call him; when—like a creeper entangling the legs of one who wanders about seeking it—a messenger in joyful haste approached the excellent king, and addressed him:—

46. Attention<sup>61</sup>! My lord, the chief of the Yádavas<sup>62</sup> has this instant arrived at the skirts of this our city. Hastily the king arose, rewarded his message, and set out from the palace, saying,

60. Bhíma.

61. This is apparently a peremptory demand on the part of a servant to his king; but a king's mind is supposed to be always so deeply occupied by the cares of government, as to require continual arousing. For this reason, in every dur-

bar several persons are stationed for this purpose; who during a visit of strangers, call "attention" at intervals of about a minute, in order to keep the royal mind awake to the presence of his visitors.

62. Krishna.

ಮಿತ್ರೋದಯಾತ್ಮರದೊಳ್ ಶೈತಂದುಹಯಮೇಧ  
 ಸತ್ರಸಾಧನಕೇವೇದವ್ಯಾಗ್ರಸಮುನಿಧಮಃ  
 ಪುತ್ರನಂಬೋಧಿಸಿಮರಳ್ಳನಾರಾತ್ರಿಯೊಳ್ ಬಂದನೊಲಿದಿಭನಸರಗೇ |  
 ಪತ್ರೀಂದ್ರವಾಹನಂಬುಳ್ಳಕೈಪಾಂಡವಧ  
 ರತ್ರೀರಮಣರಿದಿಗೊಂಡರುಗ್ಗಡಣಿಯವಿ  
 ಚಿತ್ರಪಾಕಕರಕಳ್ಳದವಾದ್ಯಧ್ವನಿಯಸಾಲಕೈದೀವಿಗೆಯಸಂಭ್ರಮದೊಳ್ ||೨೬||  
 ಮಿರುಪಮಣಿಮಹುಟವೋರನಿಸಿದಳಕಾವಳಿಯು  
 ವೀರನೊಸಲಕತ್ತರಿಯಲಿತತಃ ಭ್ರೂಲತೆಯು  
 ತುರುಗಿವಿಯನಿಟ್ಟು ಸ್ಥಂಗಂಗಳನುನಾಸಿಕದವೊಲೈವಲ್ಲನನುದೋರುವಾ |  
 ಕಿರುನಗೆಯಕದಪುಗಳಕುಂಡಲದಜೆಲ್ವಿನಿಂ  
 ಮೆರವನದ್ವದನನಂವೋಹನದನದನನಂ  
 ನೆರೆನೊಬಗುಮದನನಂಪಡೆದನಿಜರೂಪನಂಕಂಠನವನೀಪಾಲನೂ ||೨೭||  
 ಭೂಪಮಣಕೇಳ್ವರಧ್ವಂಸಿನರಲೀಲಾವ  
 ತಾರಮಂತಾಳ್ವದೊಂದೇರನಿ ದೈತಂದು  
 ಚಾರುಹಾಸದೊಳಾಯುಧಿಸ್ಥಿರನಕಾಲ್ಕೆರಗಲಾನಪ್ರಪಂಕೂಡೆತೊಲಗೇ |

How eager is Krishna to fulfil the desire of his worshippers! Bless me! I am the most fortunate man in the three worlds! I have seen wonders to-day!

47. At sunrise came Vēda Vyása Muni, persuaded Dharmarāya to perform the horse-sacrifice, and returned. In the same night Krishna graciously visited Hastinápura. And the Pāndu princes met him with the pomp of loud acclaiming heralds<sup>63</sup>, bands of music, and streets of torches<sup>64</sup>.

48. The king then saw him whose lovely countenance shone with the beauty of his brilliant, jewelled crown, well arranged tresses, the musk on his broad forehead<sup>65</sup>, handsome eyebrows, large eyelids, long eyes, fine nose, gentle smile that slightly shewed his bright teeth, and ear-drops pendent on his cheeks—the abode of fascination—the very form that begat the perfectly beautiful Cupid<sup>66</sup>.

63. Kings are always attended by a number of heralds who loudly proclaim their titles and greatness.

64. Processions at night are very common; the number, and often different

colours of lights displayed, give them an imposing appearance.

65. The sectarian mark made with musk.

66. Itself how surpassingly beautiful!

ವಾರಿಜಾಂಬಕನಪದಪಲ್ಲವಕೆಮಣಿಯುತಿರ  
 ಲಾರಾಯನಂತೆಗದುತಕ್ಕೈಸ್ಥರನನಸು  
 ರಾರಿಯಂಪ್ರೀಮದಿಂಬಿಯಪ್ಪಿದಂಮುನಿಜನಂಬೆರಗಾಗಲೂ ||೪೯||  
 ಮುರಹರಂಬಳಕವಂದಿಸುವಭೀಮಾದಿಭೂ  
 ವರಸಹೋದರರಸಾಲಿಂಗನುತಹರುಷದಿಂ  
 ದರಮನೆಗೆನಡೆದುಬರೆಪಾಂಚಾಲೆನರಸಿರುಹನಯನಧನಿವಾಜತಯನಾ |  
 ಕರಣಜನದುರಿತಾವಹರಣದೈತೇಯನಂ  
 ಹರಣಗೋವಧನೋದ್ಧರಣಪೀತಾಂಬಾ  
 ವರಣಕೌಸ್ತುಭಾಭರಣನಲಹೆಂದುಹರಿಚರಣಕೆರಗದಳ್ಳಂಬುದೂ ||೫೦||  
 ದೃಪದತನುಜಾತೆಯೆಂಪಿಡಿದೆತ್ತಿ ಕರುಣದಿಂ  
 ದುವಚರಿಸಿಮನೆಗೆಬೀಳ್ಳೊಟ್ಟು ಸಂದನೊಸಿನಿರ  
 ದವರಿತಪಾರಜನವರಿಜನದೊಳವರವರಕಾರತಮ್ಯಗಲ್ಲನುದೂ |

49. Hear, O lord of earth<sup>67</sup>! To the astonishment of the Munis<sup>68</sup>, Vishnu, incarnate in human form, alighted from a golden car, and with a sweet smile fell at Dharmarāya's feet. The king instantly stepping aside, bowed at the bud-like feet of the lotus-eyed<sup>69</sup>, who took and embraced him; and the king affectionately and tightly clasped Krishna in return.

50. Krishna then embraced the prostrate Bhīma and the other brothers of the king, and joyfully proceeded to the palace; when Pāṇchālè<sup>70</sup> came and fell at his feet, saying, Save, O lotus-eyed, Recliner on the king of serpents, Remover of the sins of those who trust in him, Slayer of demons, Upholder of Góverdhana<sup>71</sup>, The yellow-robed, Wearer of the Koustubha jewel<sup>72</sup>.

51. Krishna kindly raised the daughter of Drupada, condescendingly addressed, and gave her permission to return home. Then saluting each according to his rank, he graciously dismissed the countless crowds of citizens and retinue, gave his hand

67. Janaméjya.

68. Notwithstanding their incessant and austere devotion, Vishnu had never so appeared to them.

69. Krishna. Feet are often compared to a tender shoot, on account of their delicate softness.

70. Droupadi, daughter of Drupada, and wife of the five Pāṇdu princes.

71. The name of the mountain that

Krishna is said to have held aloft on one hand for seven days and nights, to shelter the cowherds from a tempest raised by Indra to destroy them, because at Krishna's instigation they had withheld from him the accustomed offerings.

72. Produced at the churning of the milk-sea, and worn by Vishnu on his breast.

ಕೃಷ್ಣಮಿಂದಕಳುಹಿಬೇಡವರೊಡನೆಬಿಟ್ಟಕಸುರ  
 ರಿಪುನೃಪಗೈಗೊಟ್ಟುನಡೆಯಲಾಸ್ಥಾನವುಂ  
 ಟಪಕೆಬಂದಲ್ಲಿಕುಳ್ಳಿದೇನುತ್ಸವಮಾದುದಂದಿನಿರುಳ್ಳೋಲಗದೊಳ್ಳೂ ||೫೧||  
 ಶಕ್ರನಾಸ್ಥಾನಮಂಟಪವೈಭವದಿಂದ  
 ಶಿಕ್ರನಿಸಿದರನೋಲಗಮಂಟಪೀಕ್ಷಿಸುತು  
 ಪಕ್ರನಿಸುವೆಳ್ಳೆನಗೆಯೊಳ್ಳಸುರಾರಿಸುಡಿದನೆಲೆನೃಪತಿಭೂಮಂಡಲದೊಳ್ಳೂ |  
 ವಕ್ರಸುವರಿಲ್ಲನಿನೀಸಿರಿಗೆರಾಜಧ  
 ಮೇಕ್ರಿಯೆಗೆನೃಪುರೂರವಹಿಕ್ಷಂದ್ರಾದಿ  
 ಚಕ್ರವರ್ತಿಗಳೈದೊಪ್ಪರಿಸಿತೊಳ್ಳುನುಕೃತಕೃತ್ಯರಾವೆಂದನೂ ||೫೨||  
 ಯೆನಲಹುದುಬಿಟ್ಟುಕೇನುನಿಂವಡಿಯನ್ನೇವಕರ  
 ಘನತೆಯೊಳ್ಳುಕೃತಕೃತ್ಯರಹಿರಲಾನೀವಿದರೂ  
 ಳ್ಳನುಮಾನವೇಪಾಡವಸ್ಥಾನಾಚಾರ್ಯನೆಂದುಧರೆಯುಳ್ಳನೆಗಾ |  
 ಜನಮಾಡದಿಡೆವುಡೆಸಾಕದಂತಿರಲಿಮುಂ  
 ಧೈನಗೆಮಾಡುವರಾಜಕಾರ್ಯಮಂಭೆನವೇಳ್ವ  
 ದೆನತಳ್ಳಿಮನಕಡೆಗೆಮೊಗದಿರುಹಿದರನಂಗೆನೃಪನಾಕ್ಷನಿಂತೆಂದನೂ ||೫೩||  
 ದಾಯಾದ್ಯರಿಲ್ಲಮಾಮಲವಪರಮಂಠಲದ  
 ನಾಯಕರನುಳಿವಿಲ್ಲನಿನಾಣೆಗೆಲ್ಲಿಯುಮ  
 ಪಾಯಮವನಿಯೊಳ್ಳಲಿಮಿಂನುಡಿಗ್ವಜಯಮಿಲ್ಲವಸರದಬೇಂಟೆಯಿಲ್ಲಾ |

to the king, and, accompanied by the officers of state, proceeded to the hall of council, and sat down; where great was the joy of that day's night.

52. Krishna looking round on the council chamber, which in magnificence exceeded the hall of Indra, said with a rising smile, O king, the world contains no rivals of this your wealth. In the conduct of state affairs Nala, Purúrava, Harischandra and the other emperors must yield the palm to you. In this we are indeed happy.

53. Yes. But what of that? In the greatness of those who worship your feet you are indeed happy! Is there any doubt of this? Whilst the earth endures, will men cease to call you Upholder of the Pándus? Enough! Direct me what business of state I must now undertake. The king turned his face towards Bhíma; and Krishna laughing, thus replied:—

54. You have no distant relatives<sup>73</sup>; there is not even a hint of opposing foreign potentates; nowhere in the world is your

73. Who from their being distant have no affection, yet an interest in plotting, &c.

ವಾಯುನಂದನಧನಂಜಯರೊಳ್ಳೆರವಿಲ್ಲಮಾ  
 ದ್ರೇಯರೊಳ್ಳೆಪ್ಪಿಲ್ಲಚತುರ್ದಂಗಳೆಡೆಲ್ಲ  
 ರಾಯನಿನಗೇನುಮಾಡುವರಾಜಕಾಯಮೆಂದಂಮುರಧ್ವಂಸಿನಗುತಾ ||೨೪||  
 ಈಚರಾಚರಂಜಾರವ್ಯಾಪ್ತಿನಿಮಡಿಗ  
 ಗೋಚರವಿಶಿವವಿಸಾಕಿದೇತಕೆಬರಿದೆ  
 ನಾಚಿಸುವಿರಿಂದುವೇದವ್ಯಾಸಮುನಿವರಂಬದುಕಾರುಣ್ಯದಿಂದಾ |  
 ಲಿಚಾರವಿದುಭರತಕುಲದವಗೆನುತಕಾ  
 ಲೋಚಿತವನುತುಹಯಮೇಧವಿಧಿಯಂನನಗೆ  
 ಸೂಚಿಸೆಸ್ರಿಕಿಚ್ಛೇಗ್ರಿದಂಭಿಮನದಕತ್ವಮಂತದುಕೊಡುವೆನಿಂದೂ ||೨೫||  
 ತಪ್ಪತ್ತದಕಮಲದಾತ್ರಯದಿಂದನಾನಾವಿ  
 ಪತ್ನರಂಪರೆಗಳಿಂದಾಂಟಿದೆವುರಾಜಸಂ  
 ಪತ್ನದವನಧಿಕನಿದೆವುಜಿಗಿದರಸೂಖ್ಯದಿಂದನಾವಿರುತಿರ್ದೊಡೇ |  
 ನತುರ್ದುಪ್ರಕೃತಿದೇವಿಚ್ಛಾ ವರಭರತಾನ್ವಯಸ  
 ಮುತ್ಪನ್ನರಾಗಿಫಲವೇನಾವತೆರಗಿಂಜ  
 ಗತ್ವಾವನಾತ್ಮಮೇಧವನಾಗಿಸುವೆನಿದಕೆನೀವೆಂಬುದೇನೆಂದನೂ ||೨೬||

law resisted; there are no further conquests to be made; no urgent chase<sup>74</sup>; no hostility in Bhíma and Arjoon; no fault in Nakula and Sahadéva; no unfriendliness in the army. O king, what state business have you to do? To which the king:—

55. Is any thing hid from your feet who pervade all animate and inanimate things? It cannot be. Enough! Why do you merely put me to the blush? To day Veda Vyása Muni came, and graciously explained to me at a fitting season<sup>75</sup>, the manner of the horse-sacrifice, saying that it was a custom of the lunar race; and Bhíma made oath that he would fetch the horse for it.

56. By the protection of your lotus-feet we have passed many successions of adversity, and obtained royal power. If then we selfishly enjoy this bliss, will the good approve? What would it avail that we are born of Bharata's race? How shall I perform the world-purifying horse-sacrifice? What say you to this?

74. One of the duties as well as amusements of kings is to rid the country of wild beasts.

75. i. e. whilst the king was brooding over the sin of killing his relatives.

ಮರುಳ್ಳಹರೆಭೂಪಾಲಬಾದರಾಯಣನಿಕ್ಕಿ  
 ದುರುಳ್ಳಗಂಣಿಗೆಸಿಲಾಕುವರೆಭೀಮನೆಂಬವಂ  
 ದುರುಳ್ಳಸರಯಾಹಿಂದಣವರಲ್ಲಯೌವನಾತ್ಮಪ್ರಮುಖರತಿವೀರರೂ |  
 ಅರಳಾದಮಲ್ಲಿಗೆಯಪೊದರೊಳ್ಳಗೆತಿರುಗಿದೊಡೆ  
 ಶೆರಳ್ಳಬಲ್ಲದೆಸಂಪಗೆಯಬನಕೆಮರಿದುಂಬಿ  
 ತರಳ್ಳತನದಿಂದಹಯಮೇಧಕುದ್ರೋಗಿಪರೆಹೇಳೆಂದಾಹುನುಡಿದನೂ ||೫೬||  
 ಮತಿಯುಳ್ಳೊಡವನಸುರಬಲಿಗೊದಗಿಸಿದಕೂಳ್ಳ  
 ನತಿಮಹೋದರಕಡೆನಿಕೊಂಬನೆನೀತಿಗಳ್ಳ  
 ಗತಿಯಸರದೊಡೆನಿಕಾಚರಿಯನಿವನಾಶ್ವನಿರಾಣಿಯಿಂದರಮನೆಯೊಳ್ಳೂ |

57. Krishna replied: Are you mad, O king? Will you be caught in the noose of Véda Vyása's snare? Don't you know what a scoundrel that Bhíma is? Youvanáshwa's chiefs are not like those you have hitherto had to do with; they are mighty heroes. Because the young bee frequents the full blown jasmin bush, is it able also to resort to the champaca grove<sup>76</sup>? Say, will you in boyish play attempt the horse-sacrifice?

58. Krishna reviling Bhíma to the king continued: If he had any sense, would this fellow cram his big paunch with food prepared for a demon's sacrifice<sup>77</sup>? Were he virtuous

76. The smell only of the champaca flower is said to kill bees.

77. As Bhíma and his deeds are often mentioned in the poem, a summary of the story here referred to, is given from the Mahá Bhárata to shew his person and character.

The Pándu princes escaping with their mother from the destruction attempted against them by the Kurus, came disguised as bramins to Yékachakrapatna, and took up their abode in the house of a poor bramin. Bhíma, Arjuna, Nakula, and Sahadéva practised begging; and the people, guessing them to be princes, gave them food in great quantity. This they brought to Kunti, who portioned half to Bhíma, the other half to his four brothers and herself. But this was not enough for Bhíma. Having the power of ten thousand elephants, he one day brought for a potter clay equal to a hundred ox-loads. The potter rewarded

him with an immense vessel, which he afterwards used in begging; and though it was filled daily, he was half-starved.

As Kunti was thinking one day what return she could make to the poor bramin in whose house they abode, she heard in his apartment the noise of weeping. Going to the door, she overheard the man, his wife, daughter, and little son contending with eager affection to be offered in sacrifice to a demon. She entered, and enquired into the circumstance; when the bramin told her that in the neighbourhood lived a demon who was in the habit, for many years, of devouring multitudes of people. The survivors being kept in perpetual terror, agreed with him to furnish in turn daily a cart-load of food drawn by two buffaloes, and accompanied by a driver. All these he daily devoured, recompensing them by keeping the country free from all other foes. But if any neglected to come at the appointed

ಕ್ಷಿತಿಮೊಳ್ಳದ್ಭುತರೂಪನೀವೃತ್ತೋದರನಿವನ  
 ಮತವಿದಿಡುಹಯಮೋಧಕುಜೋಗ್ರೀನಿಜೊಜೆಪೂ  
 ರತಮಹುದೇಮರುಶೈಹೇಶೈಂದುನೃಪನೊತನೆಮುರುಪುಭೀಮನಂಜರಿದನೂ ||೫೯||  
 ಲಿಹಾಮಹಾದೇವಚಿತ್ರಮಂಕೇಳಿದೇವ  
 ಲಾಹಲವುಲೋಕಂಗಳಂಕೊಳ್ಳದೆನಿಂದುದರ  
 ಮಾಹಾನಿಕಾಚರಿಯರಲ್ಲವೇನರಕಾಸುರನುರಮನೆಯಬಾಲಕಿಯರೂ |  
 ಈಡದರದೇಕಕರದಿಯಮಗಳನಾಲ್ದಿನ  
 ಗೋಜೋಧರೆಯೊಳ್ಳದ್ಭುತಾಕಾರರೂನಿಂ  
 ನೂಕೆಗಳಬಲ್ಲಿನಾನಿತ್ತಭಾಷೆಗೆತಪ್ಪಿನೆಂದುಭೀಮನುಡಿದನೂ ||೬೦||

would he keep a female demon as queen in his palace<sup>78</sup>? There is not in the world so terrific a form as this Bhīma. If you undertake the horse-sacrifice following this fellow's advice, say, O fool, will it be accomplished?

59. Bhīma replied: Aha! Mahādēva! Havn't we heard a wonder? Doesn't your paunch contain the fourteen worlds? Aha! Were not the females of the demon Naraka's palace demons<sup>79</sup>? Why this timidity in you who married the daughter

time, he devoured not only the offender, but all his household with him; and being able to assume any form, none could escape by flight.

That day was the poor bramin's turn, and he had neither mind to go himself, nor money to purchase a substitute. Kunti offered Bhīma; and when the bramin shrunk from such a sin, she told him she had five sons, this one she had great difficulty in providing for, and he had killed several demons before.

Bhīma made an enormous meal, contri-  
buted by the towns-people, and set out; but instead of driving quickly to the ap-  
pointed place, sat down in the cart, leav-  
ing the buffaloes to their own pace. And  
thinking it improbable he should get such  
a feast again, commenced eating the food  
prepared for the demon, making it into  
large balls, tossing them into the air, and  
catching them in his mouth.

The enraged demon advanced shaking the  
ground by his tread, pulled up a large tree,

and struck Bhīma twice on the back. Of  
this he took no notice as it had no other  
effect than making the balls settle down  
comfortably in his stomach. As the demon  
lifted the tree again, Bhīma seized & held  
it aloft with the left hand, and continued  
deliberately eating with the right. Having  
despatched the solids, he flung his foe to a  
distance, drunk a hundred vessels of ghee,  
and a hundred of butter-milk, rested for  
half an hour, took the yoke of the cart,  
and challenged the demon to combat: You  
have daily devoured a cart-load of food,  
two buffaloes, and a man; I have had this  
one portion of food; let us see which is  
the stronger. After a long contest, chief-  
ly with trees, during which above thirty  
miles of forest were laid "bare as the back  
of a turtle," the demon was slain.

78. Bhīma slew the demon Hidimba,  
and then married his sister.

79. When Krishna had slain the demon  
Naraka, he took, as wives, sixteen thou-  
sand females whom he found in the palace.

ಭಾಷೆಯಂಕೊಟ್ಟುತಪ್ಪುವನಲ್ಲನೀನೆಂಬಿ  
 ಶೇಷಮಂಕಂಡುಬಿಲ್ಲೆನುಹಿಂದೆರಣಬೊಳಭಿ •  
 ಲಾಷೆಯಿಂದೈತಾಚರಂತೆಹೇಸದೆರಕ್ತಪಾನಮಂಮಾಡಿಯೊಡಲಾ |  
 ಪೊಟ್ಟಿಸಿದೆಭರತನವಿದುನಿನಸಾಹಸಕೆ  
 ಭೂಷಣವೆಹೋಗಲವೊಬಾಣಸಿಗಲೋಕಬೊಳ್  
 ದೂಷಣಕೆಬೆದರೆಯೆಂದಂಮುರಧ್ವಂಸಿಮಿಗಿಸರಸದೊಳ್ವನಜನನೂ ||೬೦||  
 ಶಿವಶಿವಾದೂಷಣಕೆಬೆದರಿಮಾಡಿರಿಕ್ಕೈ  
 ತವಜಾರವಿದ್ಯುಗಳೆಂದೊಣಬಾಣಸದ  
 ಪವಣದುದಿಲ್ಲಲಾಹೇವರಿಸದನುರೆಮನುಷ್ಯನೆಂದವರಾಕೊಬಳಕಾ |  
 ಲವನಿಪತಿಗಳಕೂಡೆಗೊಲವಳಗಾವಮೇ  
 ಳ್ಳವುಣ್ಣುನುಡಿಸಲಂಜುವೆನೆಂಮಭಾಷೆಯನುಳ್ಳ  
 ಯೆನಕೃಷ್ಣಮಂತಹೆವುಕ್ತವಂನಡೆಸುಮೇಣುಲಿಸುನೀನೆಂದನೂ ||೬೧||

of a bear<sup>80</sup>? Oho! I wonder who is the most terrific form in the world! I know your thoughts. The promise I have given I will not break.

60. Krishna waggishly replied: No, no! You are not the man to break a promise; I know you fully. Once in battle, ogre-like, you glutted your stomach by drinking blood with unloathing eagerness<sup>81</sup>. Disgraceful this! Is it an ornament to your prowess? Go, you cook<sup>82</sup>! You fear no reproach.

61. To whom Bhīma: Well-a-day! Fearing reproach, I suppose, you committed theft and adultery<sup>83</sup>! Though a woman you didn't understand cooking, of course<sup>84</sup>! I wonder who it was that, without disgust, sucked the demon's life<sup>85</sup>! But what has a

80. To recover a certain jewel, Krishna fought with and overcame Jāmbavanta, king of the bears; who gave him his daughter to wife.

81. Bhīma publicly averred that he would slay, and drink the blood of Dushyāsana; which he did.

82. During the year that the Pándus were required to spend incognito, Bhīma assumed the disguise of a cook.

83. Krishna when a child stole butter; and is thence called, Navanítachúra. In addition to eight wives, he had a hundred others, and the sixteen thousand mentioned in note 80.

84. When the ambrosia was produced by churning the milk-sea, Vishnu took the form of a beautiful woman to cheat the demons out of their share. He fascinated them by his beauty whilst the gods drunk their portion, and carried off the vessel that contained it.—The point of Bhīma's remark is, you are more a cook than I, having been a woman; whose chief duty is cooking.

85. Whilst Krishna was a child, Púta-na, an infant-destroying ogress, attempted his life. Any child to which she gave the breast, died. When she gave the breast to Krishna, he drained her life.

ನಕ್ಕನಸುರಾರಿಭೀಮನಮಾತಿಗೇಲವೊಕಲ  
 ಹಕ್ಕುಬೇಸರೆಯೆಲಾತುರಗಮಂತಂಥುಕೊಡು  
 ವಕ್ಕರುಳ್ಳೊಡೆನಡೆವೃಥಾಗಳಹಬೇಡನಾವಿಗಸಾರಿದೆವುಮುಂದೇ |  
 ಕಕ್ಕನವಹುದುವೀರರುಂಟಿಲ್ಲೆಯಮೇಲೆಕೈ  
 ಯಿಕ್ಕಲರಿದೀಮಖವನ್ನೈದೆನೆಡೆಗದೊಡನ್ನ (ನಡೆಸುವದ)  
 ಯೆಕ್ಕುತೊಡರವುಪುದುವಿಚಾರದೊಳ್ಳೈಕ್ಕೊಂಬುದೆನೆಭೂ ಪಾಲನಿಂತೆಂದನೂ ||೬೦||  
 ದೇವನಿಂತುಡಿಯಕಾರುಣ್ಯವೊಂದುಳ್ಳರೆಸ  
 ದಾವಿಜಯರಾವಾರಿದ್ದೇನಮಾಳ್ವರರಿ  
 ದಾವುಹೊಲಿದೆನನುದ್ದರಿಸವೇಳ್ಳೊಂದುನೃಪನಚ್ಚುತನಪದಕೆರಗಲೂ |  
 ಭೂವರನಮಕುಟಮಂಟಿದೆತ್ತಿರಾಜವಂ  
 ಶಾವಳಿ ಮೊಳುಂಟಿನಿಂದದರನಿಂತುನಿನ  
 ಗೀವಾಜಿಮೇಧಮೇನಚ್ಚುರಿಯೆಕ್ಕುಕೊಳುವಿದುನಡೆಸುವೆವೆಂದನೂ ||೬೩||  
 ನಳಿನೋದರನವಚನಮಂಕೇಳ್ವದಂತನಂ  
 ದಳೈದುನೃಪನಧ್ವರದಕಾಯಮಂನಾಡ  
 ನೆಳೈಗೊಳಿಸಿವವನಜವೃದ್ಧಧ್ವಜಮೇಳುನಾದರಂಕುದುರೆಯಂತಹುದೆಂದುಬೆಸನೀ | \*

cowherd to do with a king<sup>86</sup>? I fear to say more. My word I will not break. I'll fetch the horse. Do you perform the sacrifice, or abandon the attempt.

62. Krishna, laughing at Bhīma's speech, replied, Come, come! you are never tired of quarrelling. If you are desirous of fetching the horse, be off with you! Cease your idle prate? I give you command. But mind, there's trouble before you; there are heroes in the world. To undertake this sacrifice is difficult; when begun, not to complete it is a dishonour to the race<sup>87</sup>. Take care how you undertake it. The king replied:—

63. My lord, if we have but the favour of your feet, we are ever successful. Whomsoever else we have, what can they do? What is there impossible with you? You must graciously support me.

The king spoke, and fell at Krishna's feet, who took hold of his crown, and raised him up, saying, Is there in all the race of kings a king like you? What then is this horse-sacrifice to you? Undertake it! I will be present and conduct it.

64. Hearing the words of Krishna, the king was overjoyed,

86. Krishna had been brought up among cowherds; Bhīma was of royal descent.

87. The marginal reading is, To complete the sacrifice adorns the race.

ಬಳ್ಳಿಕೋಲಗವನಂದುಬೀಳ್ಕೊಟ್ಟು ಹರಿಸಹಿತ  
 ನಿಲೈಯದೊಳ್ ಪಡುರನಾದಿಗಳನಾರೋಳಿವಿ  
 ಮಳಹಂಸತೂಲದೊಳ್ ಪಡಿಸಿದನನೆಗಂತೋರಿತಿನಸೂತನೇಳ್ ||೬೪||  
 ಮೂಡದೆನೆಯೊಳ್ಕೊಂಪು ದೊರೆಯೆತಾರಕಿಪರಿಯೆ  
 ಕೂಡೆತಂಗಾಳ್ಳಿಮುಂಬರಿಯೆಕಮಲಂಬರಿಯೆ  
 ಪಾಡುವೆಳ್ಳೆದುಂಬಿಗಳೊರೆಮೆಚ್ಚುನೆರೆಯೆನ್ನಿದಿಲೆಯನೊಂಪುಮುರಿಯೆ |  
 ಬೀಡುಗೊಂಡಿದೇಕತ್ತಲೆಯಪಾಳೆಯಮೆತ್ತ  
 ಲೋಡಿದುದೊನೊಡಿದಪೆನೆಂದುವುರ್ವಾಚಲದ  
 ಕೋಡುಗಲ್ಲಂಪತ್ತು ವವೋಲಿದೇನಾಪ್ರಭೆಯೊಳಾಚೆತ್ಯನಾದಿತ್ಯನೂ ||೬೫||  
 ಯಿಂದುವೇದವ್ಯಾಸಮುನಿವರಂಕೃಪೆಯೊಳ್ಳೈ  
 ತಂದುಸಂಸುತವಾಜಿಮೇಧಮಂಮಾರುನೀ  
 ನೆಂದುನೀಮಿಸಲೇತಕೊಡನೆಗರುಡಧ್ವಜಂತಾನೆಕಾರುಣ್ಯದಿಂದಾ |  
 ಬಂದುಮೈದೋರಲೇಕಿರುತಂನಭಾಗ್ಯವಧು  
 ವೊಂದುಗೂಡುವಕಾಲಮೆಂಬಹರುಡದೊಳರಸ  
 'ನಂದುನಿರ್ದ್ರಾಲನಿಯೆಂಬಿಸುಟುಪ್ಪವಡಿಸಿದನೋಲಗಂಗೊಟ್ಟನೂ ||೬೬||  
 ಆವೇಳ್ಳೆಯೊಳ್ಳವನಜಂಬಂದುಭೂಪನಿ  
 ದಾವರೆಯೊಳ್ಳೆರಗಪಯಣಕೆಬೆಸೆವಡೆದರಸು  
 ಗಾವಲಂಫಲುಗುಣನೊಳ್ಳಿರೆನೆಪೈಡಿಂಬಿಯಂಬರಿಸಿಕನೀಯನಿಕರನೀ |

resolved on performing the sacrifice, commanded Bhíma, Vrishakétu, and Méghanáda to fetch the horse; then dismissed the council, dined sumptuously with Krishna in the palace, and sought rest on a beautiful swan-down couch, just as the chariot-  
 teer of the sun appeared.

65. Crimson suffused the east; the stars fled away; a cool breeze sprung up; the lotus expanded; the young bees boomed along; the chakras paired<sup>88</sup>; the lily drooped; the sun, in radiant glory, climbed the eastern mountain's top, to see whither the encamped hosts of darkness had fled<sup>89</sup>.

66. Through the joy of reflecting, "How is it that to-day Védá Vyása the chief Munis kindly visited me, and commanded me to perform the horse-sacrifice? How is it that immediately afterwards Krishna graciously appeared?"—the king at once cast away sleep, arose, and held a council.

67. Then came Bhíma, prostrated himself at the king's lotus-

88. These birds are said to roost apart, and pair only in the day.

89. The sun is represented as always in pursuit of his foe, the darkness.

అవిరరీవేరుంబేరసిరథమంతరిసి  
 దేవపురలక్ష్మీశనంఘ్రిగుపఃకరిసిబిరు  
 దావళియపాతకరగడణదింపొరమట్టినాహస్తి నావతియనూ ||౬౭||  
 ద్వితియసంధి సంపూణం—సంధి లుభయక్తే పద్యం కేకకుం మంగళం||

మూరనే సంది.

నూకసి హస్తి నావతియంతల్లదుభద్రావతియ  
 విస్తారమంతోరిదంసమాపదారియ  
 మస్తకమోల్లదేనిలసంభవంకనతనయంగేసంక్రితియిందా ||

పద్యం.

భూవధూరమణకేళ్యేమందేనడేసువక  
 ఛావిస్తరవనింసుపయోగతియిందభ  
 ద్రావతిదేశమంపొరక్కరనిలజవృషధ్వజుటోత్కజతనుజరూ |  
 ఆవగంనిమకలక్రికరగ్రామ  
 త్తావగంప్రణతవనమాలాసుశోభితా  
 నావగంమన్మథోద్భవకారిహరియోలానేంబపిందేసేదుదూ ||౧||

feet, received permission to depart, appointed Arjoon to guard the king, called Méghanáda and Vrishakétu, took with him these two heroes, called for his chariot, worshipped the feet of Vishnu of Dévapura, and, accompanied by a multitude of heralds, set out from Hastinávati.

### CHAPTER III.

*Contents. Bhíma sets out from Hastinávati. From the summit of a neighbouring mountain, he fondly points out to Vrishakétu the greatness of Bhadrávati.*

Verse 1. Hear, O lord of earth, (Janaméjya) the continuance of the story : By successive journeys Bhíma, Vrishakétu, and Méghanáda entered the kingdom of Bhadrávati; which glistened with the pride of being like Krishna, in ever possessing the hand of the faultless Lakshmi<sup>1</sup>, ever resplendent by the celebrated *wanamālè*<sup>2</sup>, and the progenitor of Cupid<sup>3</sup>.

1. The words mean also, receiving 2. Krishna's garland; also, lines of  
 wealthy tribute. groves.

3. Or, inspiring love.



ತಳ್ಳೆಯದಬನಂಗಳಂಕಿವಿಯೊಳ್ಳಡಿಧಾಸರಂ  
 ಕಳ್ಳೆಯದಸ್ವನಂಗಳಂಮನ್ನನವರತನುಖಂ  
 ಮೊಳ್ಳೆಯದಜನಂಗಳಂಮುಳ್ಳಿದರಸಲಾಂಕಾಣೆನಾಮಹೀಮಂಡಲದೊಳ್ಳೂ ||೪||  
 ಉರ್ವ-ರೆಯಕಾಲಿಗಳೆಪಾಲ್ದೆನೆಗೆನಭದಿಂಮು  
 ಗುರ್ವ-ಳಿವಿಂದುಗಳನುಲಿಯಿಂದಪಾಮರಿಯ  
 ರವೀಸಿದೊಡಿದಬಾಂದಳಕೆಮಗುಳ್ಳೇಲ್ವವೋಲ್ಕಲಮಂಗಳ್ಳಕ್ಕಲದೊಳ್ಳೂ |  
 ಕೊವಿ-ನಳನಳಿಸಿನ್ನಿಲ್ಲೆರೆಬೆಳ್ಳದರಸದಾಳಿ  
 ಗವು-ಗಳನೋಗಿಗಳಪನುರುವೊಗರಾಗಸಕೆ  
 ಪವು-ತಿತ್ತಾನಾಡೊಳ್ಳೆಲ್ಲಿಯುಂದಾರಿಗರಕ್ಕಣ್ಣೆಕೌತುಕಮಾಗಲೂ ||೫||  
 ತಂಬೆಲರನೊಗಸಿಂಗೆತಲೆದೂಗುವಂತೆತಳ್ಳೆ  
 ದಂಬುಜದಪರಿಮಳಕೆಕಿರವನೊಲವಂತೆಮರಿ  
 ದುಂಬಿಗಳಗಾನಕ್ಕೆಕೊರಳನೊಲದಾಡುವಂತೊಯ್ಯೊಯ್ಯನೊಲದಾಡುವಾ |  
 ಪೊಂಬಣಮೆನವಕಳಮಸ್ತ್ರಿಯೆಪರಿಚಯ್-  
 ಮಂಟಿದದೆಮಾಳ್ವಕ್ಕೆಳೆದಿಯರೆನಲ್ಕಿರನಿಕು  
 ರುಂಬಮಂನೋವಲೆಂದಲ್ಲಿ ದ-ಪಾಮರಿಯರಧ್ವಗರನಡೆಗಿಡಿವರೂ ||೬||  
 ಶಾಲಿಗಳಕ್ಕಗಂಪಪೊಲಗಾವಪಾಮರಿಯ  
 ರೋಳಿಗಳಮೈಗಂಪನತತಕುನುಮಿತತರುಲ  
 ಶಾಳಿಗಳವುಗಂಪತಿಳಿಗೊಳ್ಳಜೊಳ್ಳಲದ-ಪೊಂಚ್ಚಪೊಂದಾವರೆಗಳಾ |

sounds but such as dissipate the ear's fatigue, no people for whom there sprung not joy eternal.

5. In every part of that country,—like parrot-flocks, frightened by the watchers' scream, and rising again to the air whence they had alighted upon the tender ears of grain,—the green lustre of the tall-grown sugarcane vigorous, and glistening by the sides of the standing crops, spreads itself to the sky, a wonder to the travellers' gaze.

6. As if nodding with delight to the cooling breeze, the fragrance of the bursting lotus-buds, and the music of booming bees, the golden rice-queen gently waves her head; whilst the damsels in her ceaseless service, chasing the parrot-flocks, retard (by their beauty) the travellers' step.

7. Inhaling the scent of the rice-plots, the perfume of the numerous watching damsels, the odour of the ever-flowering masses of trees and creepers, and the full fragrance of the refreshing gale gently wafting over the path of trooping bees

ಧೂಳಿಗಲೃತನಿಗಂಪನುಂಡುಮಿಂಡೆದ್ಧಭೃಂ  
 ಗಾಲ್ಯಗಲೃಬಲೃಗಂಪರಿಯಲೊಡನೆಸುಲೃವತಂ ।  
 ಗಾಲ್ಯಗಲೃಕರುಗಂಪನೇವಿಸುತಪಥಿಕರಾಸಗ್ಗ್ವೇವರಾನಾಡೊಳ್ಳೂ ||೨||  
 ಬಟ್ಟಿಬಟ್ಟಿಯೊಳ್ಳೆಲ್ಲಿಯುಂಕುಲೃಪೇರನಿದರ  
 ವಟ್ಟಿಗೆಯನದನಂಗಲೃಂದಬಾಗ್ಲೆಪೊರ  
 ಮಟ್ಟುಕಲಶಮನೆತ್ತಿನೀರೆರವಕಾಮಿನಿಯರುಬಾಹುಮೂಲದೆಡೆಗೇ ।  
 ದಿಟ್ಟಿವರಿವರುಮೊಗಮೋಗುಡಿಸಿನರನಕಲೃ  
 ವಟ್ಟಜಲಧಾರೆಪೊರೆನೂಸಿಬಯಲಿಗೆಬಾಯು  
 ಬಿಟ್ಟುನಗುನವರಲ್ಲಿತೃಪ್ತಿಯಿಂದಬಂದಪಥಿಕಕಳಾಬಾಲೆಯರನೂ ||೩||  
 ತಲೃರೆದೆಮೊಲ್ಕದಮಾವಿನಶೋರತನಿವಂಣ  
 ಗಲೃಕದುಂಕಿದೊಡೆರನಮೊಸರನೋವಂತೆಹೆಂ  
 ಗಲೃಕರತಲೃದವೊಂಗಳಸದಂಜುಲೃಮೊಲ್ಕಟ್ಟುಪೆರಳಂತೆಗದ್ದೆನೀರಂಬಿಡಲ್ಕೆ ।  
 ಲೃತಚಂಪಕತನುಭಾಯೆಯಿಂಕೆಂಪಿಡಿ  
 ಜಲೃಧಾರೆಕಂಗೊಲ್ಕಸುತಿಪ್ಪದಧ್ವತ್ಯಮಂ  
 ಗಲೃನಾಂತುಬಂದಪಥಿಕಕಳಾಂಟುವನಮಯದೊಳ್ಳುಪಾಕಾಲೆಗಲೊಳ್ಳೂ||೪||

intoxicated with the richly perfumed pollen of the fresh golden lotuses flowering in limpid pools,—the travellers lose their fatigue.

8. On every road the thirsty travellers are refreshed in cool sheds with sparkling water poured from goblets by attendant maids; but excite the damsels' mirth, as, fixed in admiration of their beauty, they, with face averted from the flowing stream, sit gaping to the air<sup>5</sup>.

9. As nectar flowing from a large ripe mango in the midst of tender leaves, pecked by a parrot's beak, the stream of water liberated by the finger from the golden goblet in the damsel's hand, and tinged with the hue of her rich champaca complexion, captivates the eye<sup>6</sup>.

5. The erection, especially in the hot season, of sheds where water is gratuitously supplied to travellers, is one of the many ways of acquiring fame and religious merit.

The attendants at these sheds use a round vessel with a small hole in the side, on which the fore-finger is placed whilst

the vessel is held in the hand. By removing the finger, a small stream is directed to the traveller's mouth, who receives it in a sitting posture.

6. The golden goblet is compared to a ripe mango, the hand to tender shoots, the forefinger resting on the hole to a parrot's beak, &c.

ಲಲಿತಕರತಲ್ಲದೊಳ್ಪುದಿದಚಂದ್ರಕಾಂತಕೃತ  
 ಕಲಕಮಾಸ್ತ್ರೈಂದುಮಂಡಲರುಚಿಗೊಸವನಿ  
 ಮಲಜಲಮಿದೆಂಬಂದದಿನೊಗಯಿಸುವತೀತಾಂಬುಧಾರೆಯನಿಂಟುತಾ |  
 ಲಲನೆಯರಕೋಮಲಾವಯವಲಾವಣ್ಯಮಂ  
 ಸಲೆಕಂಡುಮೆಚ್ಚಿ ಮನಮುಳ್ಳಿದಾನಂದದಿಂ  
 ತಲೆದೂಗುವರ್ಪಧಿಕರಾನೀಗೇದಣಿವನಿವದಿಂದಲಾಜನಪದದೊಳ್ಗೊ ||೧೦||  
 ಯೇಂತಾಳ್ವದೊಡೆಲ್ವಮೀದೇಕಮೆಂದುನಲ  
 ವಾಂತುಮುಂದಶೈವುತಿರೆಕಂಡರವರಾಪುರ  
 ಪಾಂತದೊಳ್ ವರಕಂದರಂಗಲಿಂದತಿಮನೋಹರಮಾದಗಿರಿಯೊಂದನೂ ||೧೧||  
 ಆಗಿರಿಯಮೃಸ್ತಕವನಠರಲ್ಕದರಪೂರ್ವ  
 ಭಾಗದೊಲೈರವಭದ್ರಾವತಿಯೆಸಿರಿಗೆತಲೆ  
 ದೂಗುತವೃಕೋದರಂನುಡಿದನೆಲೆವೃಪಕೇತುನೋಡಿದೈಕೌತುಕವನೂ |  
 ಈಗಲಿನಗರಂಮಹೀಲನಿಗಾನ್ಯಾಜ್ಞ  
 ಮಾಗಿಪುಣ್ಣದತ್ತಲುಂಗಗನದೆಡೆಗೇಳ್ವಬಹು  
 ಯಾಗಧೂಮಂಗಲೈಂಬಾಲೋಲನೀಲಾಳಕಾವಳಿಯೆಚೆಲ್ವಿನಿಂದಾ ||೧೨||  
 ಯೆನಿಸುಜನಮಿದೋಡಂತ್ರಿದಕಜನಕಾವಾಸ  
 ಮೆನಿಪುದಮರಾವತೀಪಟ್ಟಣಂಮೂಜಗದೊ  
 ಲೈನಿಸುಜನವದೆದೊಡಂಗುಹ್ಯಕಾಸ್ಪದಮೆನಿಪುದಗೃಕಾಪುರಂತಿಳುವಡೇ |

10. The travellers drink the cool delicious stream that flows clear from the *chandrakānta*<sup>7</sup> goblet in the damsels' delicate hands, upon which the rays of their moon-faces fall; and, under pretence of satiety, wag the head in admiration of the beauty of their elegant forms, their whole mind absorbed in delight.

11. Exclaiming, "what a beautiful country is this!" delighted they journeyed onward till they saw in the neighbourhood of the city a magnificent mountain abounding with grottoes.

12. Ascending the mountain's top, Bhīma, beholding on the eastern side, the grandeur of Bhadrāvati, shook his head (in admiration) and said, Vrishakétu, do you see this spectacle? This city is the face of the goddess earth, beautiful through her wavy dark curls of sacrificial smoke ascending toward heaven on every side.

13. See the splendour of the lofty mansions, glistening as if the city-queen were loudly laughing with the pride of superi-

7. Chandrakānta is a stone whence water is said to ooze when the moon shines upon it.

ಯೆನಿಸುಜನಮಿರಲೆನಿಸುಜನವತೆಯಲದರಿಂದ  
 ತನಗಿನಿಸುಕುಂದಿಲ್ಲ ಮೆಂಬವೆಂಬಿಂದವುರ  
 ವನಿತೆಗಹಗಹಿನನಗುವಂತೆನೆವಸೌಧಂಗಳಮರೀಚಿಯಂನೋಡೆಂದನೂ ||೧೩||  
 ಕ್ಷೀಣಾದ್ರಿಶಿಖರದೊಳ್ಳೊಂಗಳೊಳಿಸುವುಜ್ವಲ  
 ಜ್ವೋತಿಷ್ಣತೆಯೊಮ್ಮೇಣಸ್ಥಿತಿತಕುಭ್ರಜೀ  
 ಮೂತದೊಡ್ಡಿನಮೇಲೆಪೊಳೆವಸೌದಾಮಿನಿಯೊಳಿವನಮಸ್ತಕದೊಳೆನೆವಾ |  
 ಶೀತಾಕುಲೇಪೆಯೊಬಗೆವಡೀನಗರದವಿ  
 ನೂತನವ್ರಸಾದದಗ್ರದೊಳ್ಳೊಂಗಳೊಂಬು  
 ಜಾತನಯನೆಯರತನುಪಲ್ಲರಿಯಕಾಂತಿಯೊಕನಸುತನೋಡೆಂದನೂ ||೧೪||  
 ನಳನಳಪತರುಣತೆಯನೊಂಪುವೆತ್ತರುಣತೆಯ  
 ತಳಿರಿದಿದತೋರಣದಪೆಲ್ವನಾಂತೋರಣದ  
 ಶೋಭವಕಲಕದಗುಡಿಯನಾಲ್ಕಳದನಾಲಸೀಗುರಿಚಮರಿಯಾ |

ority to Amarāvati and Alakápura; saying, How many people soever it contain, Amarāvati is known as the residence of *Tridashajana*<sup>8</sup>. How far soever famed throughout the three worlds, Alakápura is known as the place of *Guhya*<sup>9</sup>. Whatever number of inhabitants, whatever fame I have, I have not from the same source such blemishes<sup>10</sup>.

14. Son of Karna, look! Is that the bright gleaming creeper on the White mountain's brow<sup>11</sup>? Or is it the lightning's flash on a mass of white brilliant clouds? Or is it the moon's bright orb on Shiva's crest? Ah! I see! 'Tis the radiance of the creeper-forms of the lily-eyed promenading the terraces of the city's polished mansions.

15. In the streets, dazzling to the eye, shone the beauty of the caves adorned with festoons of russet branches, graceful, fresh, and glittering<sup>12</sup>,—lines of temples with their gleaming

8. lit. persons of three states; i. e. gods, as having childhood, youth, and maturity, but not subject to old age. Their city is Amarāvati. Tridashajana signifies also thirty people.

9. The name of a class of demigods who attend on Kubéra the god of wealth, and whose city is Alakápura. Guhya means also secret, unknown.

10. i. e. though Amarāvati be famed as the city of the gods, yet (from the ambiguity of the word) it may be said to con-

tain but thirty people. And though Alakápura be famous as the residence of the Guhyas, it may be understood to be unknown, a place of no renown.

11. Shwéta, one of the seven ranges of mountains enumerated by Hindus.—Some creepers and grasses are said to be phosphorescent.

12. On auspicious occasions strings of small branches are suspended over the streets where a procession is to pass.

ಚಲಿತಲೀಲಾನ್ಯದಪತಾಕೆಗಳಲಾನ್ಯದಪ  
 ವಳಮುತ್ತುಗಳೊಂಚಲಘ್ನೋತ್ಕುಗಳೊಂ  
 ದಳದಬಗೆಕಂಗಳಂಬಿಕೌತುಕಂಗಳಿಂಬೀದಿಗಳೊಳೆನೆದಿಪವಾ ||೧೦೬||  
 ವೊತ್ತರಿಸಿದುಂನತಪ್ರಾಸಾದದಬಲೆಯರ  
 ವೃತ್ತವದನದಸುಮಂದಸ್ತೋರಚಂದ್ರಿಕೆಯೊ  
 ಳುತ್ತುಂಗದೇವಾಲಯದಗೋಪುರದಮಾಣಿಕದಕಲಕದೆಳೆವಿಸಿಲೊಳೊ |  
 ಕತ್ತಲೆಪರವುದಲ್ಲದೀನಗರದೊಳ್ಳೋರೆ  
 ಮತ್ತೆನೋಮಾನಿತ್ಯಕಿರಣಂಗಳೈದುವಡೆ  
 ಸುತ್ತಲುಂಮುಗಲಮುಟ್ಟಿದಕೋಟಿಗಳವಳಯವಣುಗನೋಡಚ್ಚರಿಯನೂ ||೧೦೭||  
 ಕುಸಿದುಪಲಕಾಲಮುಂಪಾತಾಳದೊಳೊಗದು  
 ದ್ವಿನಹಸ್ರನಯನಂಗಳಿಂದಮೋಡಿಮೊಡೆಕಾ  
 ನೆನಿಸಿಕೊಳ್ಳದೀಪುರದಗಳಘುತಮಿದನಜಂಬಲ್ಲನೋಕೇಳೈನೆಂದೂ |  
 ಬಿಸಜಸಂಭವನಪುರಿಗೆಂದಿಳೆಯನುಗದುಚ್ಚ  
 ಳಿಸಿಬೆಳದಫಣಿಪತಿಯಮಣಿವೆಡೆಯನಾಶಿನ  
 ಲೆನವುದಾಗಸದೊಳ್ಳವೊಲಕೋಟಿಯರಂನದೆನೆಗಳೆಲ್ಲಾ ಜೆನೆಯೊಳೂ ||೧೦೮||

spires<sup>13</sup>, rows of parasols and fly-brushes<sup>14</sup>, waving banners with their dancing figures, and the brightness of clustering heaps of coral and pearls.

16. See, my boy, this wonder! On every side the circling fortifications touch the sky, so that no ray of the sun or moon can enter the city; but the darkness is dispersed by the moonlight-smile of the round faced damsels on the crowding lofty mansions, and the mild sunlight of the jewelled vases on the temples' towering spires.

17. Behold the jewelled crests of the serpent king! who though inhabiting the lowest regions, and for ages stooping, and searching with his two thousand eyes<sup>15</sup>, cannot discover the depth of the city's moat;—but thinking, “Possibly the Uncreate<sup>16</sup> knows?” is now piercing, and bursting forth from, the earth on his way to ask at Bramha's residence<sup>17</sup>. For so the

13. The spires of temples are surmounted with ornamental vases, which are sometimes made of solid gold.

14. A fan made of hair to drive away flies; used only by persons of distinction.

15. Which are supposed to see a thou-

sand times as far as one pair. See p. 12, n. 23.

16. Bramha.

17. Fourteen worlds are enumerated; of which the abode of the serpent king is the lowest; and Satyaloka, the abode of Bramha, is the highest.

ವಾಯುಪಾಶಂಪರಿಯೈಧರಗುರುಳ್ಳ ವಿದಿಕು  
 ಪಾಯಮಿನೇನೆಂದುನವರತ್ನಖಚಿತಕಮ |  
 ನೀಯಕಾಂಚನಮಯೋನತದ್ರವಪ್ರಾಕಾರವೊತ್ತುಗೊಂಡಲ್ಲಲ್ಲಿಗೇ |  
 ದಾಯಮಿಗಿನಿಸಿದರೊಪೇಚರತೇಮಕೋ  
 ಭಾಯಮಾನಾಲಯಂಗಲೈನಲೈರ್ಮು  
 ಣೀಯಮಾಗಿದೇಕನೇತನಯನೋಡಿವುರದಮು? ಲಟ್ಟಲೆಯಸಾಲ್ಗಲಾ ||೧೮||  
 ಮೇಲಿನಿಚ್ಚಂಪರಿವದಿನಮಣಿಯಮಣಿರಥದ  
 ಘುಲಿಗಲೈನೇಮಿಗಲೈವೊಯ್ದಿಂದಲೊಡೆಯದ್ದ  
 ಸಾಲಹೊಂಗೋಟಿದನೆಗೊನೆಗಲೈಂದೇಲೈದೂಲೈಗಲ್ಲಿಗಿನಭದೊಳೂ |  
 ಸ್ಥೂಲದಂಡಾಕೃತಿಯನಾಂತವೋಲಾಪ್ರಕಾರ  
 ಜಾಲಮಂದಿರಾದೇವದಡೆಕಣಿಯುಕ್ಯಗ  
 ಳಾಲಿಗಚ್ಚರಿಯಾಗತೋರುತಿವೆತನಯನೋಡಿನಗರದೇಣ್ಣಿಸೆಯೊಳೂ ||೧೯||  
 ಈನಗರವಧುತನೆಡೆಯೊಳಾವಗಂಬಾಳೈ  
 ಮಾನವಗೈದೇಸಾಖ್ಯಂಪಿಚ್ಚಲೆಂದೊಂಮೆ  
 ತಾನಿಷ್ಟದೇವತೆಯುಪೇಡಿಕೊಂಡಿದೋಡಾವರಕೆಕ್ಯಗೂಡಲೊಡನೇ |

gemmed angles of the city's ramparts send forth their splendour to the sky on every side.

18. Lest the rope of air<sup>18</sup> should break, and they be thrown to the earth, have the demigods sought refuge on the lofty and firm ramparts of gold inlaid with jewels; and in line, at intervals, fixed their gorgeous palaces? See, son of Karna! for so appear, captivating to the eye, this city's range of cloud-capped bastions.

19. See, my son! at the eight points of the city, appearing, wonderful to the eye, the golden flagstaves towering above the mass of ramparts, as if the dust from the angles of the golden fortifications, shattered by the stroke of the wheels of the day-jewel's jewelled car in his high diurnal course, were rising, at intervals, in thick columns to the sky.

20. The gardens encompassing the city glisten as though the city-queen having besought her favourite deity to increase the happiness of her perpetual residents, and received her peti-

18. On which their houses are built. ent regions. Those here referred to inhabit the air.  
Various kinds of demigods inhabit differ-

ಸಾನುಸಾಗದೊಳ್ಳುಟ್ಟ ಪಸುರುಡಿಗೆಯೆನೆಧರಾ  
 ಮಾನಿನಿಯಮೊಗದಾವರೆಯಮುಸುಕಿಕೊಂಡಿಹನ  
 ವಿನವತ್ರಾವಳ್ಳಿಗಲೈನೆನಗರಮಂಬಳ್ಳಿಸಿದುವನಂಗಲೈರದವು ||೨೦||  
 ನಿಚ್ಚಳ್ಳದೊಲೈನೆವಿಳ್ಳಿಗೊಳ್ಳನಕಲಕಾಡಿಬಿ  
 ದಚ್ಚಲರಧೂಳ್ಳಗ್ಗಚ್ಚೆಲ್ಲಾಡಿಸಲೆಮದಂ  
 ಏಚ್ಚೆತರುಲತೆಯನೂದಾಡಿಮರಿದುಂಬಿಗಲೈಬಳ್ಳಗಮಂಕೂಡಿಕೊಂಡಿಬನದೊಳ್ಳಾ |  
 ನಿಚ್ಚಲೆಲೈವೆಲರಂಬನೊಕ್ಕಾಡಿನತಾನೆತಂ  
 ನಿಚ್ಚೆಯಿಂತಿರುಗುತಿಡೆತೊಲತೊಲಗಿವಿರಹೆಗ  
 ಲೈಚ್ಚರವೊಲೈತ್ತಲಂವುಮ್ಯುಲಿಸುಮಂತೆಕೂಗುತಿವೆಕೋಗಲೆಗಲೊ ||೨೧||  
 ಮಿಗೆಮುತ್ತಿಮೊರೆವತುಂಬಿಗಲೈತಿಂಫಿನೆಯನೀ  
 ಮುಗಲೆಂದುಸುಳ್ಳವಗಾಳ್ಳಿಗೆವಿಡವೆನಿಪಲ  
 ಶೆಗಲೈಕೂಡಿಕೊನರನುಣೊಬ್ಬಗರನೀಮಿಂಜೆಂದುನೊಗಯಿಸುವವುಗಲೈದಾ |

tion,—had immediately and joyfully put on her verdant dress<sup>19</sup>; or like the fresh green leaves veiling the lotus-face of lady earth<sup>20</sup>.

21. Agitating the sparkling limpid lakes, scattering the pollen of the opening flowers, with rampant fury dashing the trees and creepers, and accompanied by swarms of bees, the clear gentle gale, like a maddened elephant, roams at will throughout the grove<sup>21</sup>; whilst, on every side, the kókilès cry “Away! away!” warning the lonely lovers<sup>22</sup>.

22. Do you see, my son, in the city's budding groves, the flocks of peafowl ever strutting with delight, taking for thund-

19. Vows are very common amongst Hindus. They are made in sickness, in asking for prosperity, &c., and generally by females; who when paying them, go to the temple in their best garments and ornaments, and girded with small fresh branches of the margosa tree.

20. The lotus flower is surrounded by green leaves. See verse 12.

21. At a certain season it is extremely dangerous to meet a wild elephant separated from the herd. In this state their fury shews itself in rolling about in water, taking up dust in their trunks and scattering it on all sides, seizing and dashing everything that comes in the way; and a

liquid oozes from their temples, of which bees are fond. The properties of an agreeable breeze are gentleness, in which it resembles the slow gait of the elephant; coolness, which it receives from passing over sheets of water; fragrance, which it has from the pollen of flowers, &c., and bees track the fragrant breeze as they do the elephant.

22. The Kókilè resembles the cuckoo in habits, and its note is much admired. It is here represented as warning separated lovers against the delicious breeze, which is as dangerous to them (in exciting their unavailing passion,) as a furious elephant is to those whom it meets.

ಲೋಗುವಮಕರಂದಬಿಂದುಗಳನ್ನೀಮಳೆಗಳೆಂ  
 ದೊಗೆವನಂತನದೊಳಾವಗಮ್ಮದೆಕುಣಿವನೊ  
 ಗೆಗಳಬಳಗಂಗಲಂಮಗನಿಕಂಡೈತಲಿತನಗೋಪನದೆಡೆಯೊಳೊ || ೧೦೦ ||  
 ಪೂಗ್ಗಳಪರಾಗಮೊಕ್ಕಿದೀಳೆಯಮೇಲೆಹಂ  
 ನೀಗಣಂನಡೆಯಲದರಡಿಪಿಡ್ವೆ ವತ್ತಿಸಾ  
 ಲಾಗಿರಲ್ಪಿವುಬನವಿರಗಿಗಳೊಗದಂತೆಮನ್ಮಥಂಬರದಿಸಿದಾ |  
 ನಾಗರದೆಯಂತ್ರದಕ್ಕರಗಳೆಂಬಂದದಿಂ  
 ದಾಗತಮಗಿರುಳುದವಿಯೋಗಮಂನಿನದಂಜಿ  
 ಬೇಗದಿಂತೊಡೆವಂತೆಪೊರಲ್ಪರತಿಗೈವಕೋಕಂಗಲಂನೋಡೆಂದನೊ || ೧೦೧ ||  
 ನಸುಗಾಳಿಸಂಧಿಸೆಕೆದದಪೊಂಬಾಳೈಗಳ  
 ಕುಸುರಿಗಲ್ಪವಜ್ಜತೆಗಳಮಲಮಂಜರಿಯು  
 ಕುಸುಮಂಗಳಂತಪುಷ್ಪಾಂಜಲಿಗಳೊಂದಿಕ್ಕಿರಿದಪೇಗೋನೆಗಳಿಂದಾ |  
 ಯೆನೆವಪೆಂದೆಂಗಾಯ್ಗಳೊಂದೊಂದನಿಡೆಯೊತ್ತ  
 ಲೊಸರಿಸೋವೆಳೆನ್ನೀಗೇಳಘ್ನುಂಗಳಾಗರಂ  
 ಜಿಗುವಬನವೇನಿಭೂದೇವತೆಯನಜೆನುವೊಲಿದೆಕುವರನೋಡೆಂದನೊ || ೧೦೨ ||

er-clouds, the thick crowding swarms of busy booming bees ; for lightning, the soft effulgence of the shoots and creeper-buds perpetually dancing to the breeze ; and for rain, the nectar-drops distilling from the luscious flowers<sup>23</sup> ?

23. Deeming the circling footprints of the swan-flocks on the pollen-covered ground to be the signs of Cupid's mystic serpent-charm, written and placed there to deter all lonely lovers from the grove,—and mindful of their own nocturnal separation, and afraid<sup>24</sup>, see there the chakras fluttering in haste to efface the lines.

24. Behold! my son, the sprinkled offerings of the cocoa-buds scattered by the gentle breeze, the handfuls of flowers from the unsullied clusters, and the libations of milk flowing from the ruddy nuts compressed and brightly shining on the large and crowded bunches,—as though the glad forest-queen worshipped the goddess earth<sup>25</sup>.

23. Peafowl are said to manifest the greatest pleasure during a thunderstorm.

24. See p. 34, n. 88.

25. In worship, coloured rice over which incantations have been uttered, is sprinkled upon the object worshipped, or in pre-

ಶರುಣಪಲ್ಲವದವಿಸ್ತಾರದಿನೇರದಿಂ  
 ಸ್ವರಗೈವಕಲಪಿಕೋಚ್ಚಾರಣಿಸಾರದಿಂ  
 ಸುರಿವಪೂದೊಂಗಲತುಷಾರದಿಂ ಸ್ವೈರದಿಂ ಸಲ್ಲಾ ಪಕೆಳೆನಿಬಳ್ಳಿನೀ |  
 ಮೊರೆವತುಂಬಿಗಲ್ಲುಂಕಾರದಿಂ ತೋರದಿಂ  
 ಪರಿಪಕ್ವಮಾದಫಲಭಾರದಿಂ ಕೀರದಿಂ  
 ಕರಮಿಸವುತಿಪ್ಪಸಹಕಾರದಿಂ ತೀರದಿಂ ಪೆಲ್ಲಿಯೊಂ ನಂದನಮೊಳೊ ||೮೪||  
 ಭೂತಲ್ಯದಭೋಗಿಸಂಕುಲಕೆಬಹುವಿಧಸುಗಂ  
 ಧಾತಿತಯಸಾಖ್ಯಾದಿನಿಕೆದಣಿಸಿಬಳ್ಳಿಕನಂ  
 ಪ್ರೀತಿಯಂತೆಲ್ಲೆದಮಲಭೋಗಿಚಯಕೊಂದುಬಗೆಬಗೆಯಕಂಪನನೊಗಸನೊ |  
 ಯೇತಕುಣಿಸದೆಬಿಡುವುದೀಬನವುತಾನೆಂಬ  
 ರೀತಿಯಿಂ ಪೇರ್ದರಿದಮುಡಿವಾಳಮಿರಲಳ್ಳ  
 ಪ್ರಾತಮರಿಯದೆತಿರುಗುತಿವೆನಿಧಾನವನಭಾಗ್ಯಂಕಾಣದಿಪ್ಪಂತಿರೇ ||೮೬||

25. Everywhere the grove is beautiful with fresh abounding shoots, the beautiful kōkile's incessant song, showers of nectar dripping from the clustering flowers, the hum of booming bees wheeling in uncontrolled delight, boughs burdened with fruit large and fully ripe, the fragrant mango beaming with the parrots' beauty<sup>26</sup>, and swelling banks.

26. The *Mudiwāla*<sup>27</sup> wondering why the grove completely wearies with the high delight of every pleasurable scent the *Bhogi*<sup>28</sup> race of earth; yet, wanting in affection to the *pure Bhogi* race, affords them not a single fragrant pleasure,—extends its root; whilst—like an ill-starred<sup>29</sup> not perceiving treasure, the unconscious troops of bees fly wheeling round.

sence of it; flowers are poured from the cavity formed by joining the hands. Here the male flowers of the cocoa tree are referred to, which burst from a thick membrane that resembles the hands held as above. Water, or milk is also poured, or placed before the idol; here the milk of the cocoanuts is said to be expressed by their growing so closely together. In all these verses the chief design is to shew the abundance of every delightful object.

26. The plumage of the parrots feeding on the fruit adds beauty to the tree.

27. A kind of grass whose odoriferous

roots are much esteemed. The centre root strikes deeper than the lateral, and is here represented as reaching to the lowest region.

28. See p 11, n. 15.

29. The stern law of fate is commonly illustrated by the story of a poor bramin whom the goddess of wealth determined to enrich, and showered down an immense quantity of gold in his path as he was one day returning home. Just as he came near it, it occurred to him to try how far he could walk straight with his eyes shut; and in this way he passed the gold.

ಕುದ್ಧಾ ಲಹಶಿಯನುಕೃತಾಶ್ವೈಂಮನಿಂಸಗಂ  
 ಮುದ್ದುಗೈದೀವನುಧೇಶ್ವಸಿದಶೈಂದುತುರು |  
 ಗಿದ್ದತನಿವ್ನೋಲಿಂಚನೇವವೀಗೋನಿಗಲೈಂಸಲೇನಮಪೀನಲೋಡರ್ಚೀ |  
 ಯೈದ್ಧಿರದೇಬಾಗದವೊಕದಳ್ಳಿಗಲ್ಪ ರಣೇಗಿನ  
 ಲಿದ್ದ ಪರಮರದುಪುರುಷಾರ್ಥಮಂವಾಡಿದರ  
 ನುದ್ದಾಮಗುಣಮುಳ್ಳ ಜೀವಿಗಲ್ಪನುಜನೋಡೆಂದನಾಪವನನೂನೂ ||-೨೬||  
 ಕನುಗಿಂಪಿನೇವತಲ್ಲರತನಿಗಿಂತಮಂಕಲಕಿ  
 ನಡೆದು ಪೊನೆಮುಗುಳ್ಳಕಸ್ತುರಗಲೈಂಪಾಯ್ತುಮಾ  
 ಮಿದಿಯರಾಜಿವವಜ್ರಮುಷ್ಣಿಯಂಪಿಡಿದುಲತೆಗಲೈಕೊನರಜಾಟಿಯಿಂದಾ |  
 ಬಡಿದುಕೋಗಲೈಯನಿಸುಸರದಪೊಬ್ಬೆಯೊಳ್ಳಾಲ್ದ  
 ಬಿಡದೆಬನದೇವಿಯೊಲಗದೊಳ್ಳುತ್ಸವದಿಂದ  
 ಲಡಿಗಡಿಗಿತೂಣಗೊಂಡವನಂತೆನೇವಮಂದಮಾರುತನನೋಡೆಂದನೂ ||-೨೭||  
 ಬಕ. ಲೈಮಂದಾರಪಾದರಿಕಣೀಕಾರಚಂ  
 ಪಕಕೋವಿದಾರಪ್ರಿಯಂಗುಕರವೀರಕುರ  
 ವಕತಲಕನುರಗನಂದ್ರಾವತಮೇರುನೇವಂತಿಗೇರಿಂಪಮೆಂಬಾ |

27. My son, behold! There the banana, mindful how Earth has borne the spade's deep wound, and ever reared her with the tenderest care, bowing with lowly reverence, presents her perpetual offering—large bunches glistening with luxuriant ripened fruit<sup>30</sup>. Do good men e'er forget their former benefactors?

28. See there the gentle gale, like one possessed, wafts scattering the live ember-shoots of glowing hue; rushes upon the spikes of unblown buds; seizes the shining pointed fists of mango germs; lacerates himself with whip of creeper tendrils; and by the kókilè's ever-sounding cry, with joy bawls ceaselessly in the grove-goddess' temple<sup>31</sup>.

29. Every kind of tree, the Bakula, Mandára, Pádari, Kar-nikára, Champaka, Kóvidara, Príangu, Karavíra, Kuravaka,

30. From one root of the banana successive stems shoot up, so that it is always bearing fruit. In consequence of their great weight, the bunches of fruit are always bowed towards the earth.

31. During the prevalence of any epidemic disease some individual pretends that he is possessed by a divinity; and in a frenzied state walks about amongst hot embers in a narrow and shallow pit pre-

pared in front of a temple, walks over, or falls upon beds of spikes, pierces himself with false knuckles of steel, beats himself with a whip, and roars out at intervals; sometimes becoming calm, and then breaking out into frantic raving. This done in the temple dedicated to the goddess of disease is supposed to appease her anger.

ಸಕಲತರುನಿಚಯಂಗಲಂಗಜನವಿಧಸಾ  
 ಯಕದಮೂಡಿಗೆಗಲಂತೆನೆವನಕಸುಮಿತಸ್ತ  
 ಬಕದಿಂದೊಪ್ಪುತಿಹಕುಂದಮಾಲತಿಮಲ್ಲಿಕಾದಿಪೂವಲ್ಲಿಗೂಡೀ ||೨೯||  
 ಸಾಲಸಾಲಂಗಲಂಬಕುಲಕುಲದಿಂದಹಿಂ  
 ಕಾಲತಾಲಂಗಲಿಂಗಮಾದಲದಲಗಲಿಂತ  
 ಮಾಲಮಾಲತಿಗಲಿಂಗಸಾರಂಭರಂಭದಿಂದುಂದಮಂದಾರದಿಂದಾ |  
 ಜಾಲಜಾಲಂಗಲಿಂಗಸುರಕೊನೆಜೊನೆಬಗೆ  
 ಪಾಲಪಾಲಾತತರುತರುಣಾಮೃತನುಕಿಂಕಿರ  
 ಲಾಲಲಾಲಿತನಪಾಶೋಕದಿಂದುದ್ಯುದ್ಯಾನಮತಿಚೆಲ್ವಿನಿಂಮೆರದುದೂ ||೩೦||  
 ಬಗೆವಡಿಮುಂನಮಾಡಿದವೈವದೋಹ  
 ದಘದಿಂದಬನದಪೊರವಳೆಯದೊಳ್ಪಹುಕಂಟಿ  
 ಕಿಗಳಾಗಿಬಂದುಸಂಭವಿಸಿರಲ್ಪಲಿತಹೊಂಗೆದಿಗೆಗಲವರೋಳಾದೀ |  
 ಮಿಗೆಮಲಿನಪಾಯ್ತು ಸಪಾಂಗಮಂಭ್ರಮರಾವ  
 ಲಿಗೆತಮಗದರಸಂಗಮೇಕೆಂದುಪೂತನಂ  
 ದಗೆಗಲತಿಹುಚಿಗಲಂತೆನುವುತಿವೆನೋಡುನಂದನಪುರದನಂದನದೊಳ್ಳೂ ||೩೧||

Tilaka, Suragi, Nandyáwarta, Méru, Sévantigè, and Shirisha, shine like Cupid's quivers filled with fresh flowering clusters of the climbing Kunda, Málati, and Mallika<sup>32</sup>.

30. The magnificent gardens are adorned with lines of Sál trees, varieties of Bakula, Ilintála, Tála, flowering Citrons, the dark Tamála, Jasmin, the beautiful Banana, Manda, Mandára, crowds of Jála, Surahonnè, Ilounè, Pála, Pálásha, clumps of Mango, and the beautiful Ashoca.

31. Here we perceive the flowering *hongédigès*<sup>33</sup> for former treason to their deity expelled, and placed, as those on mischief bent<sup>34</sup>, outside the garden. From their society the race of bees, in every member of their bodies, is defiled<sup>35</sup>. "With these (the bees) should we associate?" ask the blooming champacas<sup>36</sup>, and shine immaculate in the garden's midst. See them, my son !

32. Cupid's arrows are flowers, his bow the sugarcane, the bowstring a string of the large black bees so often alluded to.

33. A thorny plant which Shiva put, as an ornament, into his head dress; but cursed when, on a certain occasion, it betrayed him by telling a lie.

34. The expression means also, very

full of thorns. On account of this property it is used for hedges; and thus put outside.

35. The word means black, (the natural colour of the bee thus accounted for,) also moral blackness, or villainy.

36. The champaca and bee are natural enemies. See p. 30, n. 76.



ದಿಗ್ಗಜಮನೇಕಂಗಳಾದವೆನೆಕರಿಘಟಿಯು  
 ಮೊಗ್ಗರಂವರಸರೋವರದಸಲಿಲಶಾನಕ್ಕಿಲ್ಲೆ  
 ನೆಗ್ಗಿ ದಲ್ಲದೆಮಾಣದೆಂಬಿನಿಂಪೊಳ್ಳಲಪೊರಮಟ್ಟು ಬಂದವುಡೆಂದನೂ ||೩೪||  
 ಬಳ್ಳರವುರುಪಾರ್ಥಮಂಕಾಮಿಸುವಯಾಚಕಾ  
 ವಳ್ಳಿಯಂತೆಪೊಳ್ಳಲಿಂದಪೊರಮಟ್ಟುಸರಸಿಯೊ  
 ಲ್ತುಳ್ಳುಗುತಿಪ್ಪಾನೆಗಲ್ಲದಾನಾಭಿಲಾಷೆಯೆಂಬಿಟ್ಟುಳ್ಳಕುಲಂತೊಲಗಲೂ |  
 ಕಳ್ಳಕಳ್ಳಿನಗುವಸಜ್ಜನರವೊಲ್ಲರಸಪರಿ  
 ಮಳ್ಳದಮಕರಂದಮಂಭ್ರಮರಾವಳ್ಳಿಗೆಮಾಜ  
 ದೊಲಿದಿತ್ತು ಮೆರವಪ್ಪೆಲ್ಲ ವರೆಯೆಬಿಚ್ಚಲಗ್ಗಳವಿಚ್ಚನೋಡೆಂದನೂ ||೩೫||  
 ಕಾಗಾಲದಭ್ರಮಾಲೆಗ್ಗಳಮರಸರಣಿಯೊ  
 ಲ್ತಾಗೂಡುತೆತ್ತಲುಂನಿಬಿಡಮಪ್ಪಂದದಿಂ  
 ನೀಗೂಡಿಯೆಪೊಳ್ಳಲಪೇಬಾಣಿಲ್ಲೊಂದಪೊರಮಡುವಸರಸರಂಗಳ್ಳಿಂದಾ |  
 ಉಗೇಮರಳ್ಳುವತೇಜಿಗ್ಗಳಸಾಲ್ಗಳಾಮಧ್ಯ  
 ಮಾಗದೊಲ್ಲವೆತೀವಿಸಂದಣಿಸುತಿನೆನೃಪರೊ  
 ಳ್ಳಾಗವನಸಾಭಾಗ್ಯಮುಂಟಮಮಪೊಗಳ್ಳೆನೆಂತಣುಗನೋಡಚ್ಚರಿಯನೂ||೩೬||

tiplied<sup>40</sup>,—issuing from the city gate, the herds of elephants approach to drink the water of the lake. Their weight must sink the earth !

35. When as beggars seeking mean men's alms (are driven away,) the bee-swarms cease to seek the bounty<sup>41</sup> of the elephants that, issuing from the city, plunge into the lake,—and turn aside ; whilst, like the liberal who laugh, (and call the beggars to their door,) the large, bright, full-blown lotus flowers gladly offer to the bees their fragrant nectar unrestrained.

36. Like the wreaths of monsoon-clouds meeting in the immortals' path<sup>42</sup>, and crowding thick on every side, the lines of horses coming forth from the lofty city-gates to drink, and those returning from the lakes, fill and crowd the road. Ah ! Who of kings has this man's wealth ? By what means shall I describe it ? See how wonderful, my son !

40. The earth is said to be supported by an elephant at each of the eight points of the compass.

The first clause of the verse may signify that the young mountain\* were

taking refuge in the sea from the thunderbolts of Indra.

41. The word means also, the liquor that oozes from the temples of elephants.

42. The sky.

ಬೇರೆಬೇರಿನಿತ್ಲೆ ಮಂಕನ-ತನಯಂಗೆ  
 ತೋರುತಿರ್ದಂಭೀಮನನೆಗಂಬಿಸಿಯೆಬಿಸಿ  
 ಲೇರಿದುದುಭದ್ರಾವತಿಯೊಳ್ಳುಳ್ಳ ತೀಜಿಗಲಚಪಲತೆಯಸಾರಂಭದಾ |  
 ಮಾರಿದಜವಂಗಳಂಕಂಡುಕಾಲ್ಗೆಟ್ಟಿಳೆಯ  
 ಲಾರದೊಯ್ಯನಿನಡೆವತೀರ್ಗು-ದುರೆಯಂಕಂಡು  
 ನೂರೆಲೆಗೆಳೆಯನುಗ್ರತೋಪದಿಂದುರಿಯನುಗುಲದೆಮಾಣನೆಂಬಂತಿರೆ ||೩೬||  
 ಭಾನುಮಧ್ಯಾಹ್ನವತನಾದನೀಕುದುರೆಗಲೊ  
 ಳಾನುತ್ತಮಾತ್ಮಮಂಕಂಡುದಿಲ್ಲ ದರಿಂದ  
 ಮೇಣದಂಪೊರಮಡಿಸುರೊಪೊಳ್ಳಲೊಳ್ಳಿಲ್ಲ ವೊಕ್ಕಣ್ಣೆಗೋಚರಮಾಗದೋ |  
 ಈನಿಧಾನವನರಿವಡೆಂತುಟಿಮಗೆಲೆಕರ್ನ-  
 ಸೂನುಪೇಳೆಂದುಚಿಂತಾವಿಷ್ಣುನಾಗಿಪವ  
 ಮಾನಜಂಚಿತ್ತ ಮೊಲ್ಲೆವಪುರಲಕ್ಷ್ಮೀಶನಂಘ್ರಿಯಂಧ್ಯಾನಿಸಿದನೂ ||೩೭||  
 ತಪ್ಪತಿಯಸಂಧಿ ಸಂಪೂರ್ಣಂ—ಅಂತುಸಂಧಿ ತಿಕ್ಕಂ ಪದ್ಯಂ ೧೧೩೩೩ ಮಂಗಳಂ||

37. Severally all this to Karna's son did Bhíma show ; when the burning heat arose ;—the horses of the sun seeing the superior gait and fleetness of the horses of Bhadrávatī, lost all their spirit, and unable to drag the car, moved tardily ; which seeing, the Sun in raging wrath was spitting flames.

38. The sun reached noon. "Amongst these horses, the chief horse I see not. Do they not bring it forth? Is it not in the city? Is it invisible to the eye? This matter how shall we ascertain? O son of Karna, say!" Thus Bhíma wrapt in care meditated in mind on the feet of Vishnu of Dévapura.

## స్థానీ సూక్తి.

సూక్తి. జడిదుభద్రావతియొక్కమలతరాజియం  
 పిడిదుకలియౌవనాశ్వనజాతురంగమం  
 బడిదనవన్గ్రికాణిసికొండుహస్తి నావతిగేభిమంబందనూ॥

## పద్యం.

జనమేజయక్తిపకేల్పణయకలదో  
 ళ్లునిదకాంతేయకపితవదనారపిందనో  
 ళ్లునుగువేళేనగేదోరువంసగంకిత్త దోల్కూదివనాగరికనంతే ।  
 అనిలసుతనాహయంప్రోలపొరమడువినం  
 మనదుబ్బెగదోల్లేకింకిసిమత్తేకన=జాతనవ  
 దనమంనోలుతుతనుతాపదంతంనవల్లిదుకొల్లకింతేందనూ ॥౧॥  
 లుద్రోకదింమునివరనొల్లాదితప్పదగు  
 రుద్రోహమొందజ్ఞు తనొల్లాదిహేళదద్యే  
 వద్రోహమేరతరనవనరక్కొదగదనామిద్రోహమృదేమూరూ ।  
 మద్రుక్షితవిరప్రతిష్ఠేకృగూడదా  
 త్రుద్రోహమదువేసాత్మిదరనంగకేధ  
 మ=ద్రోహమృదాగదిడుదేతనగశ్వమంకుకొండోయ్యదిరలూ॥౨॥

## CHAPTER IV.

*Contents. Bhima courageously seizes the most beautiful horse in Bhadrāvati, routs the forces of the valiant Youvanáshwa, has an interview with him, and returns to Hastinávati.*

Verse 1. O King Janaméjaya, attend ! As a gallant grieved in heart until the pleasing smile appears on his lady's lowering lotus-face offended in the feuds of love, Bhíma in heat of spirit anxious for the horse's exit from the city, looked on the son of Karna's face, and thus, in deep distress, himself reproached :—

2. Rashly promising to the chief of saints and failing—*Guru-droha*—one ; assuring Krishna and drawing back—*Daiva-droha*—two ; not providing for the king's necessity—*Swami-droha*—three ; breaking the solemn oath I made—*Atma-droha*—that

ಪುನಿದನೇಬಯಲೈವೇದವ್ಯಾಸಮುನಿಪುನಿದೊ  
 ತಸುರಾರಿನ್ನೈರಿಪನನ್ನೈರಿನಿದೊಡೊಳ್ಳಿ ತೆಂ  
 ದುಸುರುವವಿತೆಕುನಂಗಲುಸುರಿದೊಡಭಾಗ್ಯನೆಭೂವರನಭಾಗ್ಯನಾಗೇ |  
 ಮಸುಳ್ಳಪುದೆತೆಕುಲಮಸುಳ್ಳನಿದೊಡದ್ದಪುದೆ  
 ವಸುಧೆಯದ್ದದೆತನನುಡಿಬಂಜೆಯಪ್ಪುದಿದು  
 ಪೊಸತದೇಂಪಾಪದಿಂಕಾಣಿಸದೊತುರಗಮಿಂದನಿಲಜಂಚಿಂತಿಸಿದನೂ ||೨||  
 ಪಾತಕಿಗೆನುಡಿದನೊಬ್ಬಸಿಯೆಹುದುಪರದಾರ  
 ಸೂತಕಿಗೆನೆನದೊಕೆಬಯಲಹುದುಗುರುವಿಪ್ರ  
 ಘಾತಕಿಗೆಕಾಣೊಪ್ಪತವೆಮರೆಯಹುದುತಥ್ಯಮಿದುಜಗದೊಳ್ಳೆನಗಾವಭವದಾ |  
 ಜಾತಕಿಲ್ಪಿಪವೊಯಾದವಕುಲಮಹಾಂಬುನಿಧಿ  
 ಶೀತಕಿರಣಂತನಕರಣರನುಳ್ಳದನೊಹಯ  
 ಮೇತಕೆಂತಕಟಿಕಾಣಿಸದೊಶಿವಶಿವಾಯೆಂದನಿಲಜಂಚಿಂತಿಸಿದನೂ ||೩||

makes four; and then there's *Dharma-droha*—these five mortal sins<sup>1</sup>,—unless I find and fetch the horse.

3. Has the saint Vēda Vyāsa lightly lied? Though he should lie, would Krishna then concur? Though he should concur, would the omens augur good? Though they should promise well, is the king of ill-starred fate? Though he should be ill-starred, can the lunar race e'er fade? Though this should fade, can the earth sink? Though the earth itself should sink, the failure of my word is something new! I wonder for what sin of mine the horse does not appear!

4. A sinner's uttered word becomes a lie; the adulterer's wish a fruitless thought; to the priest or bramin's murderer the exposed treasure is invisible. Throughout the world this is true. What sin have I committed? In what birth<sup>2</sup>? Has the Yādava race-oceans's moon<sup>3</sup> abandoned those who trust him? Alas! alas! why is it that the horse does not appear?

1. These are severally, treason to one's priest, to God, to the king, to one's own soul, and to duty. See p. 22, v. 36—p. 24, v. 42. and p. 33, v. 61. where Bhi-ma's promises are given.

2. Prosperity or calamity is attri-

buted to the virtues or sins of former births.

3. An epithet of Krishna, as pleasing to the Yādava race as the moon to the ocean, which is said to rise (at the tides) from the joy of seeing the moon.

ತಲ್ಲಕ್ಷಣಂಗಳಂನಲ್ಲಲಿತಮಾದಹಯ  
 ಮಿಲ್ಲಿವಿಧಿವತದಿಂದಮಿಲ್ಲದಿದೊಡೆಧರಾ  
 ವಲ್ಲಭನರಂಜಿಸುವಮಿಲ್ಲದಿಗಳಂಕಾಣಬಲ್ಲೆನ್ನೇಮಹೀತಳದೊಳೊ |  
 ಯೆಲ್ಲಿಬೋಡಾತಾಣದಲ್ಲಿಪೊಕ್ಕುರಸಿತಂ  
 ದಲ್ಲದೊನಯಭಾವೆನ್ನಲ್ಲದಿದಕೆಂತೆನುತ  
 ಫುಲ್ಲಿಸುವಚಿಂತೆಯಿಂದಿಲ್ಲದೆವೃಕ್ಕೋದರಂತ್ಲಣಿಸುತಿರುತಿಡೆನೊ ||೨೯||  
 ಅನಿತರೊಳನ್ನೇಕನೇನೆಗಳನನಾಹದಿಂ  
 ಫುನವಾದ್ಯರಭಸದಿಂನೂತರಪೊಗಕ್ಕೆಯಿಂ  
 ದನುಕಂಸಿದಮಲವಸ್ತ್ರಾಭರಣಗಂಧಮಾಲಾದಿಗಳಪೂಜೆಯಿಂದಾ |  
 ವಿಸುತಾತವತ್ಪ್ರಚಮರಂಗಳಿಂದೆಡಬಲಮೊ  
 ಳನುವಾಗಿವಾಘೆಯಂಪಿಡಿದುನಡೆತಪ್ಪನೃಪ  
 ತನುಜರಿಂದಾಹಯಂನೀಗೇವೊರಮಟ್ಟುನಂಭ್ರಮದೊಳ್ಳೈತರುತಿಡೆದೊ||೩೦||  
 ವಿಧುಬಿಂಬದುದಯಮಂಕಂಜೊತ್ತರಿಸಿವಯೋ  
 ನಿಧಿಮೇರೆವಂದುಕ್ಕುವಂತೆನಿಮಲವಾದ  
 ಸುಧೆಯೊಳ್ಳೈಯಂಕಂಜುಪುಳಕಂನೆಗಳ್ಳಜಂಭಾರಿನಂಭ್ರಮಿಸುವಂತೇ |

5. If by Fate's decree there be not here a splendid horse with such properties endowed, can I ever see again the soft shining feet of earth's beloved lord<sup>4</sup>? In whatsoever place on earth it be, there entering I must search and bring, or my word is unfulfilled. How else?" Thus restless with pressing care was Bhíma vexed.

6. Just then, with the array of many hosts, with music's joyful sound, with heralds' loud acclaim, with homage of rich cloths and ornaments, perfumes and wreaths of flowers, regal fly-brushes and parasols, led by princes on the right and left, the horse came forth to drink, moving with lofty pride.

7. As Ocean when it sees the rising lunar orb, moves and, swelling high, o'erflows its bounds; or as Indra elate with hair erect<sup>5</sup>, when he saw the pure ambrosia rise, Bhíma, of moun-

4. An epithet for king. Here Dhar-maráya is meant.

5. Horripilation, the effect of either great joy or dread. The reference is to

the churning of the milk sea; which was done to procure the ambrosia on which depended the immortality of the gods; of whom Indra was chief.

ಅಧಿಕಬಲಯೌವನಾಶ್ವಾವನಿಪನ್ಯೈಶ್ವರ್ಯೇ  
 ವಧುವಿನಕಟಾಕ್ಷದಂತೊಪ್ಪುವತುರಂಗಮಃ  
 ಕುಧರೋಪಮಾನವಮಾನಜಂಕಂಡುನಿರಸುಂಮಾನಮಂತಾಳ್ವನೂ ||೨||  
 ಚತುರಪದಗತಿಯುಸರಸಧ್ವನಿಯವಣೀಶೋ  
 ಭಿತದಲಂಕಾರದಸುಲಕ್ಷಣದಲಾಲಿತ  
 ಶೃತಿರಂಜನದವಿಶೇಷಾರ್ಥಸಂಚಿತದವಿನ್ಮಾರದಿಂಪೊಸಲೆನಿಸುವಾ |  
 ಸುತಸತ್ಕವಿಪ್ರಾಢತರಸುಪ್ರಬಂಧದಂ  
 ತತಿಮನೋಹರಮಾದವಾಜಿಯಂಕಂಡುಹರು  
 ಪಿತನಾಗನೋತುತಿರಂಕಲಾವಿದನಪ್ಪಮಾರುತಿಮಹೋತ್ಸವದೊಳ್ಳೂ ||೩||  
 ಮೂಸಗದೊಳ್ಳುತುರಂಗಮವೆಪೊಸತೆಂದುವರ  
 ವಾಜಿಯಂನಿಂಟಿಸುವಭೀಮಸೇನನಪದಸ  
 ರೋಜಯುಗಲೈಕ್ಯರಗಮೇಘನಾದಂನೀವುನೊಳ್ಳುವೆಂನಧಟನೀಗಾ |  
 ವಾಜಿಯಂತಹೆನೆಸುತ್ತಲಿಂತಲೈದುಮಾ  
 ಯಾಜಾಲಮಂಬೀಸಿದಂನಭೋಮಂಡಲ  
 ಕ್ಯಾಜನಪನಶ್ವರಕ್ಷೆಯಬಲಂಕಂಗೆಡುವೊಲರಸಕೇಳ್ದುಭೃತವನೂ ||೪||

tain bulk, was overjoyed when he saw the horse like the gracious smile of the powerful Youvanáshwa's goddess Wealth<sup>6</sup>.

8. Overjoyed did Bhíma see the splendid horse, which with gait of nimble feet<sup>7</sup>, pleasing neigh, resplendent hue, fully adorned, of perfect form, beautiful brilliant ear, and of inestimable value, resembled the wonderful and skilful production of a renowned poet,—and in extacy continued to behold it.

9. Whilst Bhíma was beholding the splendid horse as a wonder of the three worlds, Méghanáda fell at his lotus-feet, and saying, "See now my prowess; I will fetch the horse," he started thence, and overspread the sky with a magical illusion, so that the hosts guarding the king's horse were bewildered<sup>8</sup>. Hear, O king, the wonder !

6. The pure whiteness of the horse is the point of comparison between it and a smile.

7. The words of this and the succeeding phrases mean also, in application to a poem, skilfully arranged feet, ingenuity in the use of words of double meaning, clear arrangement, beauty, pro-

perty, pleasing harmony, and fine sentiments.

8. Of these illusions there are several kinds, differing in power and duration. The power of raising them is an occult science; it is often exercised in war. The objects raised have for the time the effect of reality.

ತುರುಗಿತ್ತೆತ್ತಲಂಪುಳಯಕಾಲದಮೇಳು  
 ಮರಗುತಿವೆಬರಿಯೆಬರಸಿಡಿಲೈತ್ತೆತ್ತಲಂ  
 ಕರೆವುತದೆಬಿರುಗಾಳಿಧೂಳೈತ್ತೆತ್ತಲಂಕತ್ತಲೆಗಲ್ಲಟ್ಟಣಿಸಿವಿ |  
 ತೆರೆಯಬಾರದುಕಂಠಮರದುಕಂಠೆರೆಯೆದಿ  
 ಕ್ಕುರಿಯಬಾರದುಮಹಾದ್ಭುತಮಿದೆತ್ತಣದೊಜಗ  
 ದೆರೆಯನೇಬಲ್ಲನೆನುತಿದುರ್ದಾಸೈನಿಕಂಪೈಡಿಂಬಿಕೃತಮಾಯೆಗೇ ||೧೦||  
 ಗಗನದೊಳ್ಳುಳಿವುತನಿಮಿಷನೋರ್ವನಿನನಮಾ  
 ಯೆಗಿಭಯಂಗೆಡುಕಡುವೇಗದಿಂಪೋಗವ  
 ಜ್ರಿಗಿಪೇಳಲವನಾಳ್ಳುಳಂಕಳ್ಳುಪಿಕ್ಕೇಳಿಸಿದೊಡೀತನಾಂಭೀಮಸುತನಾ |  
 ಮಗನಧ್ವರಕೆಹಯವನೊಯ್ದೆನೆನಲಕ್ಕವಂ  
 ಮಗುಳದಂಪೋಗಿಸುರಪತಿಗಿಬಿಂನೈನೆನಸು  
 ನಸುತವಂದೇವರ್ಕ್ಕೋಡಗೂಡಿಬಂದನಲ್ಲಿಗೆನಮರಮಂನೋಡಲೂ ||೧೧||  
 ಯಿತ್ತಿರೀಕುದುರೆಗಾವಲಭಟರಕಂಠೆಬಲು  
 ಗತ್ತಲೆಗಲ್ಲಂಧೂಳೈಳಂವಿಸಿಭೀತಿಯಂ  
 ಬಿತ್ತಿನೆಲಕಿಳಿದುಪಡಿವಾಳುಯೆಂಪಿಡಿದರಸುಮಕ್ಕಳಂಬೀಳುಹೊಯ್ದೊ |  
 ತತ್ತುರಗಮಂಕೊಂಡುಚಿಗಿದನಾಗಸಕೆನರ  
 ದತ್ತಣಿಂದಂಜೆಬೆಳ್ಳಾದವರೆಯನರ್ಥಿಯಿಂ  
 ಕಿತ್ತುನಭಕೇಳವಂತೆಮೇಳುನಾದಂಭೀಮಕನೇಜರ್ಪೆರಗಾಗಲೂ ||೧೨||

10. On every side clouds as at the time of deluge fill the air ; on every side the naked<sup>9</sup> lightnings flash ; on every side the whirlwind wheels the dust ; the darkness thickens ; none can open an eye ; if one forgetful opens it, he cannot see. The hosts at Méghanáda's magic power, cry, " This mighty wonder whence ? ' The world's great ruler knows ! "

11. A deity then roaming through the sky affrighted at his magic power, with hasty flight went and told Indra ; who sent messengers to enquire. To whom Méghanáda : " I am the son of Bhíma's son ; for a sacrifice I carry off the horse." When the messengers returned, and informed the ruler of the gods, he smiled, and came there with his deities to see the fight.

12. Here Méghanáda beset the eyes of the horse's guardian heroes with thick darkness and clouds of dust, sowed terror (from above,) alighted on the ground, the bridle seized, the

9. i. e. unaccompanied by clouds, thunder, or rain. This is the most dangerous kind of lightning.

ರಾಹುತುಡುಕಿದಚಂದ್ರಮಂಡಲವೊಗರುಡನು  
 ತ್ವಾಹದಿಂದೆತ್ತಿಕೊಂಡೊಯ್ಯಮೃತಕಲೆವೊಬ  
 ಲಾಹಕಂತಾಳ್ ಬೆಳ್ಳಂಚೆನೊಬ್ಬಯ್ಯೊವೊನತೆನೆಘಟೋತ್ಕಚತನುಜನೂ |  
 ಬಾಹುಬಲದಿಂದೆಡದಕಕ್ಷದೊಳಿಂಕಿದಮ  
 ಹಾಹಯಂಗಗನಮಾಗದೊಳ್ಳೈದುತಿರೆಕುದುರೆ  
 ಗಾಹಿನಚತುಬಲಂಕಂಡುಬೊಬ್ಬಿರಿದಾದುಕಾಳ್ಗಕೆಮ್ಮುಂಕೊಂಡುದೂ ||೧೩||  
 ಪೂಡಲೇಳ್ವತ್ವಂಗಲಿಂನೊಂದುಕುದುರೆಯಂ  
 ಜೋಡಿಸುವೆನೆನತೀಕ್ಷೆಂದೆನುತಹರಿಯಂನ  
 ಗಾಧದಿಂಬನ್ನೆತ್ತಿಕೊಂಗೊಯ್ಯದಿರನಬ್ಬನಖನೈಬಶಂಕೆಯಿಂದಾ |  
 ರೂಢಿಸಿದಮಂದಿಗಲ್ವೆರದುಬಂದೇಣ್ಣೆನೆಗೆ  
 ಮಾಡಿದರೊಮ್ಮತ್ತಿಗೆಯನೆನಿಮೀಳುನಾದನವಿ  
 ಭಾದಿಸಿಚತುಬಲಂಕವಿಯೆಲೆಕ್ಕಿಸದವಂಸೈವರಿದನಾಗನದೊಳ್ಳೂ ||೧೪||  
 ಬಳ್ಳಿಕಾಬಲಂಕಂಡುಧೃವಾಗದೊಳ್ಳೈಮುಂ  
 ದಲೈವುತಿಹಮೀಳುನಾದನನಿಲವೊಬರಮಾಯೆ  
 ಗಳನೆನಗಿಮೋನದೊಳ್ಳೈರಕಮಂಕೊಂಡುಬಾಂಗಲಕಡದೊಡೆನಿನನೂ |

princes overthrew, and with the horse leapt to the sky—like a swan with eagerness snatching a white lily<sup>10</sup> from the lake, and rising to the air. Bhíma and Vrishakétu wondering stood.

13. Is this the lunar orb by Ráhu seized<sup>11</sup>? Is it the ambrosial cup borne off with joy by Garuda<sup>12</sup>? Is it the white lighting's mass upon a cloud? 'Tis wonderful! As Ghatótkacha's son by strength of arm pressed fast to his left side the mighty horse, and went along the aerial way, the horse's guardian armies saw, shouted and cried, and to the battle rushed.

14. As if the swarming nations not doubting that the Sun was swiftly bearing to the sky the horse, wishing to yoke another courser to his car, (having but seven<sup>13</sup>,)—had met, and now laid seige to the eight quarters of the sky,—the forces hooting Méghanáda pressed upon him. He caring nothing passed along the air.

10. The swan is said to feed on lilies.

11. See p. 5, n. 13.

12. This story occupies many sections of the Mahá Bháráta. Garuda in order to release his mother from slavery engaged to bring for her mistress the cup of

ambrosia. This he accomplished after defeating all the gods in combat.

13. The Sun's chariot is represented as drawn by seven horses. He is here supposed to desire an even number.

ಉಳ್ಳಾಹುವರೆಯೌವನಾಶ್ವನಸುಭಟರಕಟಿನಿಂ  
 ನಳವನರಿಯದೆಬಂದುಕೊಕ್ಕಿದೆಯೆಲಾಜೀವ  
 ದುಳ್ಳವನಾರೈದುಕೊಳ್ಳೆನುತಾತನಮ್ಮತ್ತಿಕೊಂಡುಕವಿದೆನುತಿದ೯೮೦ ||೧೦೬||  
 ಪಿಂತಿರುಗಿನೋಡಿದಂಕಂಡನಲ್ಲವೆಜೀವ  
 ಮಂತೆಗದುಕೊಂಡೊಯ್ಯುಕಾಲನಂಪೆಣನಟ್ಟಿ  
 ಪಂತಾಯ್ತುಲಾನಿಮನಾಹಸಂಜಾಗುಜಾಗೆನುತಹೈದಿಂಬಿನಗುತಾ |  
 ಸಂತತಂಕರೆವಕ್ಕಲ್ಗೆಗಲಂಸೃಜಿಸಿಬಲ  
 ಮಂತವೆಪೊರಲ್ತು ಮುಂದಳೈಯಲಾಪುಯ್ಯಲೂ  
 ರಂತಾಗೆಪೊರಮಟ್ಟಿದಾನೃಪನಸೈನ್ಯಮಕ್ಷೋಹಿಣಿಯಗಣನೆಯಿಂದಾ ||೧೦೭||  
 ತನ್ನೊಳ್ಳಿದ೯ಮಲಹಯರತ್ನಮುಂಬಂಧುಕಳ  
 ವಿನಭಸ್ಸುಳ್ಳಕೊಯ್ದನೆಂಬಕಡುಗೋಪದಿಂ  
 ಬೆನಬಿಡದೆದ್ದು ದೊಗನಕೀಧರಣಿಮೆನಲಾಘುಟೋತ್ಕಚತನುಜನೂ |  
 ಮುಂಸಮಾಡಿದರಜದಮಾಯೆಗೊಂಮಡಿಸಿಪ್ರತಿ  
 ಯಂನೆಗಲ್ತಿದರೊವೈರಿಗಲೈನಿರಣೋತ್ಸಾಹ  
 ದಿನಪಡೆಪಜಾತುರಂಗದಪದಹತಕ್ಕೇಲ್ವಧೃಷ್ಟಸಗತಂಬರಮೋಲಾ ||೧೦೮||

15. The armies then seeing Mégghanáda go forward in the aerial way, cried "Fellow ! Because by mere magic thrown, by fraud you seize the horse, and rise into the air, will Youvanásh-wa's valiant warriors spare you ? Alas ! not knowing your capa-city, you have come and us provoked ; preserve what yet remains of life !" and pressing close upon him, shot their arrows.

16. He turned, and looking at them, laughing said, "Well, well ! Here's the corpse pursuing Pluto as he runs away with the soul<sup>14</sup> ! Your valour spare !" Then conjuring an incessant shower of hail, he completely overwhelmed the powerful hosts, and proceeded on his way. The uproar reached the city, and the army of the king went out by their akshóhinis<sup>15</sup>.

17. Because he came, stole the best horse in it, and took it to the air, has the Earth, hotly pursuing with fierce anger, risen to the sky ? Or have the heroes made an opposing magic dust-cloud, double that made by Mégghanáda ? For so the dust raised by the army's feet running eager for the fight, filled all the sky.

14. The god of death is said to ac- over the soul, and dragging it away.  
 15. See p. 21, n. 52.

ಪಟಹನಿನ್ಮಾನ್ವೃತಂಬಟಭೇರಿಗೃಹಮು  
 ತ್ಕುಟನಾದಮುಗ್ರಗಜಘಟಿಯಘಂಟಾರಣಂ  
 ಚಟುಲವಾಜಿಗೃಹಾರಪುಟದರಭಸಂಹರಿಸುತಿಹರಥದಚಕ್ರಧ್ವನೀ |  
 ಲಟಕಟಿಪಸಮರಲಂಪಟರಭಾಜಹೋಯ್ವ ಬಲು  
 ಭಟರಚಾಪಸ್ವನಂಪಟುತರದಬೊಬ್ಬೆಯಾ  
 ಭಟಗಣೈಂದಾಸಂಘಟಿಸಿತಿಬ್ರಹ್ಮಾಂತಘಟಮಿಂದೊಡೆಯದಿರದೆನೆ ||೧೨||  
 ಯೆತ್ತಿಬಹಸತ್ತಿಗೆಯಮೊತ್ತಂಗಳೆತ್ತಲುಂ  
 ಕತ್ತಲಿಸೆಪೊತ್ತಮನೆವೆತ್ತಬಲ್ಲತ್ತಿಗೃ  
 ಕಿತ್ತುಭಟರತ್ತಿಜನಿವುತ್ತಿರತ್ತಬೆಗತ್ತವವುಮತ್ತೆಬಲಕೇ |  
 ಸುತ್ತಲುಂಕೆತ್ತವೋಲ್ಕುತ್ತಗಜಮೊತ್ತರಿಸಿ  
 ಮುತ್ತಿನನೆವುತ್ತಲರಮೊತ್ತಿನಿಲಿಸುತ್ತಿರಲು  
 ದತ್ತಚಮರೋತ್ತಿತಮರುತ್ತತಿಯೊಳ್ಳುತ್ತಮಹಿಮೋತ್ತರಂಭಿತ್ತರಿಸಿತೂ ||೧೩||  
 ತನೆಯೊಳ್ಳಿದೇವಿಶಮೇಘುಂಗಳಂಪ್ರಳಯಮೋಶೆ  
 ಲಿನಬುಘುಡಿಘುಡಿಸುತ್ತನಡೆವಂದದಿಂದಬೊ  
 ಬ್ಬಿಸುತವಧಿಯಿಲ್ಲದೈತರುತಿಪೆಯಾವನಾತ್ವನಸೈನ್ಯಮಂನೋಡುತಾ |

18. The joint thundering of war-drums of every size, the sound of the bells of huge elephant troops, the clatter of the hoofs of the mettled steeds, the rattling of the wheels of the driven chariots, the beating of the arms of the eager combatants<sup>16</sup>, the twang of the heroes' bow-strings, the war-cry's cruel din, all joined in one. Surely this day the mundane egg<sup>17</sup> must break !

19. The uplifted crowds of parasols approaching caused a universal darkness ; but the newly whetted broad-swords drawn, and by heroes brandished high, sent forth abundant light. Around the squadrons huge elephants thick-set and crowding close, stopped, and shut out the wind ; but the abundant breeze from fly-brushes waved aloft, diffused a freezing cold<sup>18</sup>.

20. As all the winds held in restraint, but at the deluge freed, go thundering forth,—Youvanáshwa's hosts unbounded, shouting, advanced. Seeing them, the brave Méghanáda hugged

16. Combatants challenge or defy their foes, by smartly striking the arm below the shoulder with the palm of the opposite hand.

17. Which encloses the world.

18. This verse contains a very ingeni-

ous array of similar sounds. The design of the verse is to show that the army was composed of persons of high rank ; who alone are entitled to have parasols, elephants, and fly-brushes.

ಯೆಡಗೈಯ್ಯತುರಗಮಂಜದಿಗಳವಡಿಸಿತಂನ  
 ಖಡುಗಮಂಜದಿನಿಬಿಲ್ಲರಂಜಿತ್ತ ಜೊಳ್  
 ಗಡಣಿಸದೆಕಳಿಘಟೋತ್ಕಚನುತಂನನುನಗುತಗನದೊಲ್ವರುತಿರ್ದನೂ ||೨೦  
 ದಿಳ್ಳ ಮಾದುದೆಯೌವನಾಶ್ವಭೂಪತಿಯಬಲ  
 ಹೊಲ್ಲೈ ಗರನೂಕುನೂಕಾವೆಜೆ ಮೆಯ್ಯಾಕುದುರೆ  
 ಗಲ್ಲೈ ನಂತೋರುತೋರೆನುತನಜಿತಂದುಹೈದಿಂಬಿಯೆಂಮುತ್ತಿ ಕೊಂಡೂ |  
 ಒಲ್ಲೈ ತೋವೀರಹಯಹೋರಹವದೊಲ್ಲಾಕೆ  
 ಯುಳ್ಳೊಡೀಕುದುರೆಯಂಬಿಟ್ಟು ಸಾರಲ್ಲದೊಡೆ  
 ಕೊಲ್ಲೈ ಮಹಾಸ್ತ್ರ ಪ್ರತಿಯನೆಂದಂಬರವನಂಬಿನೊಸ್ತೆಂಬಿಸಿದರೂ ||೨೧||  
 ನಿಮರಾಯನಪೊರೆಯೆ ಪರಿವಾರವೊಳ್ಳುವೆ  
 ದಿಂಮಿದರೊನುತ್ತೆ ಕೆಲರುಂಬೊಕ್ಕಳವಲ್ಲಹಯ  
 ಮಂವೊಗದಮುಂದೆಕೊಂತೊಯ್ಯೆನಾಪಡೆಬಿಡಿಸಿಕೊಲ್ಲೈ ಬರಿದೆ |  
 ಉಂವಳ್ಳನಪೇಡನೀವತಿಸಾಹಸಿಗಳಾದ  
 ಜೊಂಮೆಪಂಮೈ ಸದಿರಿಸಾಕೆಂದುಮೇಳುನಾ  
 ದಂಮಪಾಪಾಯಾಭಯಂಗಳಂಸ್ತಂಜಿಸಿದಂಮೂಜಗಂತಲ್ಲಣಿಸಲೂ ||೨೨||  
 ಪೊತೆವೆನಿಡಿಲಿ ರವಮಲೆಜಡಿವಕ್ಕಲ್ಲಂಜುಧೂ  
 ಳ್ಳುತುವಬಿರುಗಾಳಕಂಗೆಡಿಪಕತ್ತಲೆಮೇಲೆ  
 ಕೆಡವಗಿರತರುಗಳುಕೆಡಿವವಿಧಾಯುಧಂನಿಸುವತಸ್ತಾಸ್ತ್ರಂಗಳೂ |

close to his left side the horse, brandished his sword regardless of them all, and smiling, went along the sky.

21. "Has the king Youvanáshwa's army lost its spirit? Push, push away the cowards! Where is the horse-thief? Show! show<sup>19</sup>!" Thus they pressed on Méghanáda. "Very well, hero! horse-thief! If you love your life, this horse set free, and go; or take this mass of weapons." Saying which, the sky they filled with arrows.

22. "Are you the mighty men that stand and guard your king? or are there others? This is no theft; the horse before your face I take; rescue it if you can; don't vainly bluster; if you are men of might, don't be alarmed. Enough!" This said, Méghanáda raised great magic terrors, so that the three worlds were moved:—

23. Blasting lightnings, pouring rain, falling balls of stone, dust-wheeling whirlwinds, blinding darkness, overwhelming

19. This is spoken by the warriors in the rear, to those in front.

ಪಿಡಿವಪುಲಿಕರಡಿಬಾಯ್ವಿರುವಭೂತಂಗಳ್ಳು  
 ಗುಡಿವಪಾವುಗಳ್ಳಿಟ್ಟುನುಡುವಕಾಡ್ಗಿಚ್ಚುಳ್ಳಯ್  
 ಗುಡದವನಮಾಯೆಯಂತಡವರಲ್ಲಾಬಲಂಪುಡಿವಡದುದೇವೇಶೈನೂ ||೨೩||  
 ಮಾಯದಿಂಬಲಮೆಲಮಂಕೊಂದುಹಯಮಂವಿ  
 ಹಾಯನಪಥದೊಳ್ಳೆಯವ್ಯಹೈಡಿಂಬಿಯಂಕಂಡ  
 ಜೇಯರಂಬರದವಿವರಂಗಳಂಪೊಗುವೆಂಟುಸಾವಿರಮಹಾರಥರನೂ |  
 ಆಯಾವನಾಶ್ವನೃಪನಟ್ಟಿದೊಡೆನಭದೊಳ್ಳನ  
 ಹಾಯಕೂರನಮಾರ್ಗಮಂಕಟ್ಟಿನಿಲ್ಲುಖಳ  
 ಸಾಯದಿಬೀಡುತುರಂಗಮನನೆನುತನೈಗರದರಂಬಿನಮಳೆಯನೂ ||೨೪||  
 ವಿರರಹುದೋಜಗಕೆನೀವಲಾಸ್ವಾಮಿಹಿತ  
 ಕಾರಿಗಲ್ಗಲೆಯಾಕೆಯಿಲ್ಲೆನುತಹೈಡಿಂಬಿ  
 ಶೋರಗದೆಯಿಂದವರತೇಗಲಂಚಾಪಬಾಣಂಗಳಂಕುದುರೆಗಳನೂ |  
 ಸಾರಥಿಗಳಂಧ್ವಜಪತಾಕೆಗಳನಪ್ಪಳಿಸಿ  
 ವಾರುವಂವೆರಸಿಕಡುವೇಗದಿಂದೈತಂದು  
 ಮಾರುತನುತನುಮುಂದೆನಿಲುತಿದರ್ಶನನೆಗಂಮತ್ತೆ ಪಡಿಬಲಬಂದುದೂ ||೨೫||

trees and mountains, sharp wounding diverse weapons, piercing darts and spears, seizing bears and tigers, wide-gaping spectres, life-drinking serpents, fast running and consuming forest-fires : —To stop his unsparing magic there was none: the army became dust. What more shall I say?

24. The sovereign Youvanáshwa seeing Méghanáda bearing off the horse through the heavenly path after he had slain by his magic the entire army, sent eight thousand chariot warriors invincible and skilled to mount the ethereal space; who stood in the path of the Unaided<sup>20</sup> hero, and addressed him, "Stop villain. Throw not away your life! Give up the horse!" and showered a tempest of arrows.

25. On which Meghanáda:—"Are you the world's heroes? Ever ready in the service of your lord, your heads ye value not." Then taking a huge club he squashed their chariots, bows, arrows, horses, drivers, banners, flags; and with the horse, came swiftly, and in Bhíma's presence stood. Just then, another army of reserve came up.

20. i. e. able alone to overcome his foes; a superlative epithet applied only to the bravest.

#### CHAPTER IV.

ಹರಿಗಂಠಾಂಗಂಗಳಿಂಸ್ಸೃಂದನಂಗಳಿಂ  
 ಶರಜಾಲಕದಳದಳಪುಂಡರೀಕಂಗಳಿಂ  
 ಸುರಗಿಬಿಡ್ಗಂಗಳಿಂನಡೆವಕಾಂತಾರದಂತೆನೆವಚತುರಂಗದೊಡನೇ |  
 ಭರದಿಂಸುವೇಗನೆಂಬಯೌವನಾತ್ವಭೂ  
 ವರನತನುಜಾತನಾಹವಕೇನಿರ್ಭೀತನು  
 ಬ್ಬರದಬಿಲ್ದಿರುವಿನಬ್ಬರದಕೋಳಾಹಳಕೆಧರೆಬಿರಿಯೆನಡೆತಂದನೂ || ೮೬ ||  
 ಅಂಬರದೊಳ್ಳೆತ್ತಿಸಿದೊಡೆನಂಮರಫಿಕಕೇ  
 ಳಂಬಗೆಯದಹಿತಂಹಯಂವೆರಸಿಸ್ತೆವರದ  
 ನೆಂಬುದಂಕೇಳ್ವದ್ಗಲಾಯೌವನಾತ್ವಭೂಪಂತಾನಿಕೋಪದಿಂದಾ |  
 ತುಂಬಿವರಿಸಂಪಗಯಲರವರಮಳ್ಳದನೂರೆ  
 ಗಂಬಯಸಿಬಂದುದಿಮಿಗೆಪೊನತೆನುತಹರಿಸಿ  
 ದಂಪೇಗದಿಂಮಣಿವರೂಢಮಂಕೆಲಬಲದಮನ್ನೆಯರಗಡಗಾದಿಂದಾ || ೮೭ ||  
 ಯಿದುಭಗೀರಥರಥವಪೆಂಕೊಂಡುಪರಿವಸುರ  
 ನದಿಯೆಪನಾಹಮೆನಲಾನ್ವಪನವರವರೂ  
 ಥದಪಿಂತೆಬಹುವಾದ್ಯರಭನದಿಂವೆತೆವರಿಯೆಬೈತಪ್ಪಚತುರಂಗದಾ |  
 ಪದಹತಿಗೆಧರೆನಡುಗುತಿರೆಜನ್ತುಮುನಿಪನಂ  
 ತದರಸಂಭ್ರಮಕೆನ್ನೆರಿಸದಂತರಂಗದೊಳ್  
 ಕುದಿವುತಿಡೆಂಕನೇಸುತನವನಭಾವಮಂಪವನಜಾತಂಕಂಡನೂ || ೮೮ ||

26. With horses, elephants, war-chariots, heaps of arrows, banners, flags, parasols, sabres, broad-swords<sup>21</sup>,—the army gleamed like a marching forest; and with it came swiftly Suvéga, the sovereign Youvanáshwa's son, fearless in fight,—the earth splitting with the twang of his bended bowstring.

27. When the monarch Youvanáshwa heard that “the foe, regardless of our chariot-warriors who opposed him in the air, still runs off with the horse,” enraged he said, “The young bee has come seeking to rob the champaca flower's perfume<sup>22</sup>! 'Tis strange indeed!” and himself urged rapidly forward his jewelled chariot, followed by his tributary kings with their armies.

28. Like the stream of the celestial Ganges flowing closely behind the car of Bhagírattha<sup>23</sup>, with the din of music came the densely crowded army behind the chariot of the king, the earth

21. This and the preceding words have each a double sense; the one in the text applies to the army, the other to things contained in the forest, viz: lion, serpent,

sandal tree, abundance of grass, or sheets of water, banana, banks, lotus, a species of tree, and the rhinoceros.

22. See p. 30, n. 76.

23. See p. 2, the latter part of n. 7.

ಕಟ್ಟಿತರುಮೂಲಕತ್ವಮನದರಕಾವಲೈ  
 ದಿಟ್ಟಹೈದಿಂಬಿಯಂಬೈಚೆಟ್ಟುತಮನುಕಿ (   
 ಯೆಟ್ಟಿಬಹಯೌವನಾತ್ವನಪಡೆಗೆಕರ್ನಿಯಂಕಳುಪಿಕಾಲಾಗ್ನಿಯಂತೇ |   
 ಯಿಟ್ಟಣಿಸುತೈದುನನುಪೇಗನಬಲೌಘುಕಿಡಿ   
 ರಿಟ್ಟುನಿಂದಂಭೀಮನುತ್ಸಾಹಮಾಗಪೇ   
 ರೆಬ್ಬಿಟ್ಟುತ್ತಿನೂಕುವಮಹಾಪಾತಘಾತನುಂತತೆದೊಲೆಯದಿಪ್ಪಂತಿರೇ || ೮೯ ||   
 ಕೇಲ್ಯೋಪಾಲಕನುಪೇಗನಭಟಚೂಣಿ   
 ಯೊಲ್ಲುತ್ತಿಕೊಂಡರುಪುಕೋದರನಿತ್ತಕೆಂ   
 ಧೂಮ್ರಸುಕಶೇಣೈನೆಗಲಂನೃಪರಮಣಿಭೂಷಣದಕಾಂತಿರುಗರುಗಿಸಲೂ |   
 ಶೋಲ್ಕುರುಕಿನಿಂದಾರ್ಧುಘಟಿಸುವಭಟಕರ   
 ವಾಲ್ಮುಕೇಘತ್ರಚಮರಂಗಲವಿಡಾಯಿಮಿಗೆ   
 ಸೂಲೈರೆಯೆನಿಸಾಸ್ಥಕೋಟಿಕಲಿಯೌವನಾತ್ವಕ್ಷಿತಿಪನೈತಂದನೂ || ೯೦ ||   
 ಮೊತ್ತಿಬಹಯೌವನಾತ್ವನಪಡೆಯಚೂಣಿಯಂ   
 ಕೆತ್ತುನಿಂದಂಕನಸುತನದಂಕಂಠುಕವಿ   
 ಯಿತ್ತವನಮೇಲೆಕರುಕರಗಧಪಾಯದಳಮೊದಾಗಿಸಂದಣಿಯೊಳ್ಳೂ |

quaking at the stroke of their feet; whilst like Jahnu Muni, the son of Karna, unable to bear their exultation, boiled within him. Bhíma saw his emotion.

29. Having tied the horse to the foot of a tree, and appointed the brave Méghanáda to guard it, Bhíma sent Vrishakétu against the army of Youvanáshwa that was advancing towards them, and himself joyfully confronting the hosts of Suvéga's army, that came thronging like the fire that consumes the universe, stood—as the huge mountain bears without wavering the stroke of the rushing wind.

30. Hear, O Protector of the earth! (Janaméjaya.) Suvéga's foremost heroes pressed on Bhíma. Here, (towards Vrishakétu,) the brave king Youvanáshwa advanced,—the red dust shrouding the eight quarters of the sky, the lustre of the kings' jewelled ornaments glittering, the sabres flashing, brandished by heroes shouting from strength of arm, rows of parasols and fly-brushes extending, and multitudes of war-drums loudly sounding.

31. Against the front of Youvanáshwa's hosts advancing thick, the son of Karna firmly stood. Seeing which, elephants,

ಹತ್ತಿಸಿದಚಾಪಮಂಜೇಗೈದುಕೂಡೆಮನೆ  
 ವೆತ್ತಕೂರಂಬುಗಳನಾಡೆನನ್ನಿನೆಮುರಿ  
 ಯಿತ್ತವನಬಾಣಘಾತಿಕಿಹಯಚೋರನೀಂವೀರನೋಜಗದೊಳ್ಳೆನುತಾ ||೩೦||  
 ಯೆಲ್ಲಿಹಯಚೋರನಂತೋರವನತ್ತರಂ  
 ಚೆಲ್ಲವೆಂಭೂತಗಣಕೆನುತಬಿತ್ತಿಯಿಂದನಿಂ  
 ದಲ್ಲಿನಿಲದೈತಪ್ಪಯೌವನಾತ್ಮನರಥಕೆಮಾರಾಂತುಕನಸೂನೂ |  
 ಬಿಲ್ಲೊಳ್ಳಂಬಂವುಡಲಾರುನಿನೆಲವೊನಂ  
 ಮಲ್ಲಿಸೊಸಿವೆನೋಡಿಹೊಡೆಬಾಲಕನಿನೊ  
 ಲೊಲ್ಲೆನಾಹವಕೆಂಮಕುದುರೆಯಂಬಿಟ್ಟುಪೋಗಿಂದಡವನಿಂತೆಂದನೂ ||೩೧||  
 ಆರಾದಡೇನತ್ವಮಂಬಿಡುವನಲ್ಲಮದ  
 ವಾರಣಂಪಿರಿದಾದೊಡೆಳ್ಳೆಸಿಂಗಮಂಜಿಕೆಲ  
 ಸಾರುವದೆನಿನತನುವಿನತೋರದಾಯತಕೆಕಲಿಗಲೈವೆಕಾತರಿವುದೇ |  
 ವೀರನಾದೊಡೆಕ್ಯೈದುಮುಪ್ಪಿಗಳ್ಳುಘೋರ  
 ಪ್ರಹಾರಮಂತೋರಿನೀಸ್ಥೂಲಸೂಕ್ಷ್ಮಂಗಳವಿ  
 ಚಾರಮೇಕೆನುತವೃಷಕೈತುಲೆಗದೇಚ್ಚನಾನೃಪನಕಾಯಂನೋಯಲೂ ||೩೨||  
 ಲೋಕದೊಲ್ಲೆನೊಳ್ಳೊಣವಣಭಟಿರಲ್ಲನೀ  
 ನೀಕಲಿಕಣಾಪಸುಳ್ಳೆಯೆಂದುಸೈರಿಸಿದನಿಸ  
 ಗಾಕೆವಾಳ್ಕೆಯಧೀರತ್ವಮುಂಟಾದೊಡದುಬಳ್ಳಿಕೆಂಮಪೂರ್ಯಮೆನುತಾ |

horsemen, chariots, and infantry, in one united mass fell on him. Twanging his well-strung bow, at once, he shouted, and let fly his fierce and whetted arrows. By his arrows' stroke the hosts were broken, and cried, "what a world's hero the horse-thief is!"

32. "Where is the horse-thief? Show! His blood I'll spill to the goblin band." Thus raging, in haste came Youvanáshwa. Confronting him the son of Karna stood, and fixed an arrow on his bow. "Who are you, sir? You have provoked us. To look at, you're a child. To fight with *you* I wish not; give up our horse and go." He thus replied:—

33. "No matter who I am, I'm not the man to yield the horse. Though the raging elephant be big, does the young lion affrighted, turn aside? Will the breast of the brave tremble at your body's huge bulk? If you be a warrior, shew the deadly stroke of armed hands; why this talk of big and little?" This said, Vrishakétu drew, discharged, and wounded the king.

ಅಕರ್ನಾ ಪುರದಿಂದೆಗೆದೊಡ್ಡ ನಾಭೂಪ  
 ವೀರ್ಯವಂಶವಂಕಡಿದನೆಡೆ ಮೊಲ್ಲರಲ್ಲ  
 ನೀರ್ಕಾರ್ಣವಂಮೇರೆದಪ್ಪಿ ತೆನೆಮುಸುಕಿದಂಕಣೆಯಿಂದವನರಥವನೂ ||೩೪||  
 ಮಾರ್ಗದೊಳ್ಳಾಗಣಂಗಳನರಿದುಕರ್ನಜಂ  
 ಕೂರ್ಗಣೆಯಕಾಗಾಲಮಂಸೃಜಿಸಲಾನೃಪನ  
 ಶೇರ್ಗೇರಗಕೂಗೋಂದುಮುತ್ತಿ ತುಕರಾಳುಮದನೇನೆಂಬೆನಾಕ್ಷಣದೊಳ್ಳೂ |  
 ಯೇರ್ಗೇಳಿಂದೋಗ್ಗುಡಿಸಿಸಾರಥಿಬಳ್ಳಕ್ಕಂ  
 ನೀರ್ಗಾಂದೀರ್ಗುಕಮನಂಗೈಯೈಕುದುರಗಳ್  
 ನೀರ್ಗೋಲವೋರ್ಗೇಳಾನೃಪನಂಗದೊಳ್ಳಾಣಿಸಿತುಜಾಳಾಂದ್ರದಂತೇ ||೩೫||  
 ವೊಡಲೊಳ್ಳಿದದ್ವೈಮಂಕಿತ್ತೊಡನೆಚಿತ್ತದೊಳ್  
 ಕಿಡಿಯಿಡುವ ಕಡುಗೋಪದುರಮೈಯೈಳ್ಳರದೆವೊರ  
 ಮರುಪುಷೋಕಂಗಳಿಂದನೆಕೆಂಪಡದವಾಲಿಗಳ್ಳಯಂಕರಮಾಗಲೂ |  
 ತುಡುಕಿಪಾವಕಮಹಾಬಾಣಮಂಶಿರುವಿನೊಳ್  
 ಶೊಡಿಸಿಕಿವರಗೆತೆಗೆದೊಡ್ಡದವನಂದುಕೈ  
 ಗೆಡದಕರ್ನಾತ್ಮಜಂವಾರುಣಾಸ್ತ್ರಪ್ರಯೋಗದೊಳ್ಳದಂತಂಪಿಸಿದನೂ ||೩೬||

34. On which the king :—"The world contains no champion who can cope with me ; but you indeed are brave ! 'A boy,' I thought, and thus forbore ; but if indeed bold courage you possess, that then is my good fortune." Then drawing to the car, he shot ; but the son of Karna cut his arrow midway<sup>24</sup>, and with his shafts overwhelmed his chariot, as though a multitude of seas of darts had overflowed their bounds.

35. When the son of Karna had broken the arrows midway, and made a monsoon of fierce darts, the mass fell upon the king's chariot, pierced, and covered it. What shall I say ? At that moment, the charioteer, with heavy breathings panting, swooned, vomited blood, and, with his horses, slept the eternal sleep ; whilst the fragments of darts in the monarch's body appeared like a window<sup>25</sup>.

36. Plucking out the darts that had pierced his body, his eyes reddened—as though the flame of fierce anger sparkling in his breast, no longer remaining in his body issued forth from

24. With his arrows.

a board densely perforated with round

25. A kind of window that consists of holes.

ಹವ್ಯವಾಹಾಸ್ತ್ರಮಂವರುಣಾಸ್ತ್ರದಿಂಗೆಲ್ದ  
 ನವ್ಯಮೇಘಾಸ್ತ್ರಮಂಕರ್ಣಜಂಪೂಡೆವಾ  
 ಯವ್ಯಾಸ್ತ್ರದಿಂದಬರಿಕೈದವಂತಿಮಿರಾಸ್ತ್ರಮಂಜೋಡಿಸತ್ಕೀತನೂ |  
 ರವ್ಯಾಸ್ತ್ರದಿಂಜೈಸಿಕೈಲಾಸ್ತ್ರಮಂತೊಡಳ್  
 ದಿವ್ಯಕುಲಿತಾಸ್ತ್ರದಿಂಮುರಿದಾನ್ತಪಾಲನು  
 ಗ್ರವ್ಯಾಲ್ಪದಸ್ತ್ರಮಂತೆಗೆಯೈಕ್ಕಿಗರುಡಾಸ್ತ್ರದಿಂದಿವಂಖಂಡಿಸಿದನೂ ||೩೭||  
 ಪೂತುರೇತರುಣಮಂತ್ರಾಸ್ತ್ರಪ್ರತೀಕಾರ  
 ಚಾತುರ್ಯಮುಂಟಲಾನಿಂನೊಳ್ಳದುತೇಸುಗೆ  
 ಲ್ವಾತುರಮದೇಕೆನಿನಗೆನುತವಂಕೈದೋರಿಸಲ್ಕಣೆಗಲ್ಗಾಗನದೊಳ್ಳೂ |  
 ನೇತುವಂಕಟ್ಟಿದವೋಲಿಟ್ಟಣಿಸಲಾಗವೃಷ  
 ಕೇತುತರದೊಟ್ಟುತಿರಲವರ್ಣವೇರಿದೆಯೊಳ್  
 ಷ್ಡಾತುನಿಂದುದುಬೆಳ್ಳದುಚಿನಕಡಿದಕರಗಿರಿಯದೇನೆಂಬೆನದ್ಭುತವನೂ ||೩೮||

his eyes—and became terrific; and drawing a mighty Fire-arrow<sup>26</sup>, he placed it on his bowstring, drew to his ear, and shot. The son of Karna then, unfaltering, with a Water-arrow cooled it.

37. Having with a Water-arrow overcome the Fire-arrow, the son of Karna fixed a fresh<sup>27</sup> Cloud-arrow; which with a Wind-arrow the king destroyed, and fixed a Darkness-arrow; he with a Sun-arrow defeated it, and prepared a Mountain-arrow; which the king broke with a celestial Thunder-bolt-arrow<sup>28</sup>, and took a fierce Serpent-arrow; which, with a Garuda-arrow<sup>29</sup>, Vrishakétu cut to pieces.

38. “Bravo, my boy! In the use of enchanted weapons you are skilled; that in you is excellent. But why this eagerness to conquer<sup>30</sup>?” This said, the king put forth his might; and his arrows, like a bridge, were thickly crowded in the sky. Then

26. The power of using charmed weapons is represented as the highest attainment of a warrior. Different kinds of mystical incantations are either learned from the most celebrated saints, or the knowledge of them acquired by the practice of religious austerities. When an arrow is taken from the quiver and fixed on the bowstring, one of these incantations is repeated over it, and it thus be-

comes invested with whatever power is invoked. Thus a fire-arrow becomes a consuming fire &c.; the different incantations imparting different powers.

27. i. e. not exhausted, full of water.

28. See p. 12, n. 25.

29. See p. 14, n. 34.

30. i. e. you ought to be content with this display of skill, and not indulge the vain hope of a victory over me.

ಅವರೀವಾಕುಸುಗೇಯೋಲ್ತಂಡಲಾಕೃತಿಯೋಳ್ಳೊ  
 ಪುನಕಾಮುಕಂಗಳುದಯಾಸ್ತಮಯಮಪ್ಪತಿ  
 ರವಿಬಿಂಬದಾಯತದೋಲಿರೆನಡವಣಂಬುಗಲ್ತ ನ್ನರೀಚಿಗಲಂತಿರೇ |  
 ಅವಯವದಘುಯದೋಳ್ಳೊಗುವರಕ್ತಧಾರೆಗ  
 ಲ್ತವಿಸಂಜೆಗೆಂಪಿಡಿದತೆರದಿಂದಕಂಗೊಳ್ಳನೆ  
 ಭುವನದೋಳ್ಳೊಸ್ವತಾಯ್ತು ಸಂಗರಂಸಂಧ್ಯಾಗಮವನಂದುನೂಚಿಪಂತೆ ||೩೬||  
 ಯೆಚ್ಚು ಕೈಗಡದಾನೃಪಾಲನಾಕಣೆಗಳಂ  
 ಕೊಚ್ಚಿ ಪೇಸರನೀವೃದ್ಧಧ್ವಜಂಬಳಿಕದಕೆ  
 ಮೆಚ್ಚಿ ಕೇಳ್ವದಯಾವನಾತ್ಮನೆಲೆಬಾಲನೀಂಪಸುಳ್ಳೆಯಾಗದೋಡೇನೂ |  
 ಕೆಚ್ಚಿ ದೆಯಭಟನಪ್ಪಿನಿನಂಪಡದವನಾವ  
 ನೆಚ್ಚಿ ರಿಸುನಿನಮುತ್ತೈಯ್ಯನಾರೆನುತಲೆಗ  
 ವೆಚ್ಚಿ ಡಾತನಕೋಲ್ಗಳಂಕಡಿಡುನನುನಗುತಕನೇನುತನಿಂತೆಂದನೂ ||೪೦||  
 ಪುಯ್ಯಲೊಳ್ಳಬಂದಳವುತೋರುತಿಪಾಣನಿಂ  
 ಮೈಯ್ಯಮುತ್ತೈಯ್ಯನಾರೆಂದುತನಂಕೇಳ್ವೆ  
 ಕೈಯ್ಯರಿದುಕಾಣಲಿಲ್ಲವೆಕನೇಕಮಲಹಿತಕರವರನುಸುರಬಹುದೇ |

Vrishakétu cut and heaped them up, until a mountain of  
 shivered arrows grew, and stood in the space between them.  
 What shall I say of this wonder ?

39. In their mutual shooting, their rounded bows resembled  
 the vast orbs of the rising moon and setting sun<sup>31</sup>; the arrows  
 flying midway—their rays; the streams of blood from their  
 wounded limbs—the evening's crimson dye, astonishing the  
 sight. 'Twas a new thing in the earth, that a combat should  
 betoken the evening's approach.

40. Vrishakétu unfatigued, cut in pieces the darts which the  
 king unfaltering shot. Admiring which, Youvanáshwa asked  
 him, "My boy! what though a child you be, you are a warrior  
 of stout heart: whose offspring are you? Say! Your father's  
 father who?" Saying this, he drew and shot. The son of Karna  
 then, cutting his shafts to pieces, smiling said:—

41. "Whilst showing your might in combat, you ask me  
 who's my father, and my father's father who? Do you not know

31. i. e. rising and setting behind the eastern and western mountains. See p.  
 the mountain of shivered arrows, as the 3, latter part of n. 8.  
 sun and moon are said to do behind the

ಪೊಯ್ಯಲೆಳೆಸಿದವಿರೋಧಿಯೆಕ್ಕಿಗಿವಿರಹಿತಂ  
 ಗೈಯ್ಯಬೇಕಲ್ಲ ದೆಲೆಮರುಳೆಕೊವಿದನಾದ  
 ಜೊಯ್ಯನೆಪರೋಕ್ಷದೊಲ್ಲ ಉದುಕೊಳ್ಳುಸಾಕೆನುತವೃಷಕೇತುತೆಗದೆಚ್ಚನೂ || ೪೦ ||  
 ಅಪ್ರತಿಮನವ್ವಿಬಾಲಕಲೇನುಲೇನುಬಾ  
 ಣಪ್ರಯೋಗಂಗಳೆನುತೊಂದುಕಣಿಯೊಡಿಕ  
 ನಪ್ರದೇಕತೆಗದವಂಬಿಡಲ್ವಿವನುರವನುಗಯೆಮೈಮರದುಕೂಡೆ |  
 ನಪ್ರಾಣಿಸುತಕೆಲ್ವಂನುನೋಡೀಸಾಯ  
 ಕಪ್ರಭಾವವನೆನುತದೆನೆಸುಗುಳ್ವಕನ  
 ಕಪ್ರಭೆಯೊಳ್ಳೆನೆವನರಳಂತೊಟ್ಟುಕೆನೆಗೆಳೆದಾದೇಚ್ಚನಾನಪ್ರವನನೂ || ೪೧ ||  
 ಯೇನೆಂಬೆನರನಕನಜನಬಾಣದಘಾತಿ  
 ಗಾನರೇಂದ್ರಂಕರದಜಾಪಮಂಬಿಟ್ಟುಮೂ  
 ರ್ಧಾನುಗತನಾಗಲಾತನಬಲಂಮುಂಕೊಂಡುಬಂದಿವನಮೇಲೆಕವಿಯೇ |  
 ಆನೆಯಂಪೊಯ್ದೆಳ್ಳವಸಿಂಗಮಂಮುತ್ತುವಮೃ  
 ಗಾನೀಕಮಂಕಂಡೆವಿದೆನುತತುಳ್ಳುಕಿದನ  
 ನೂನಶರಜಾಲಮಂಕುತುರಗರಥಪದಾತಿಗಳೆನಂದಣಿದಣಿಯಲೂ || ೪೨ ||

them by my arm? Is it needful to mention Karna and the lotus' friend<sup>32</sup>? enmity alone is brought to the ear of a combating foe. O fool! if you have any sense, ascertain elsewhere: enough!" With this he drew and shot.

42. "My boy, you are unequalled! your archery is excellent!" Saying this, the king prepared an arrow, drew to his ear, discharged, and pierced the breast of Vrishakétu. He fainted; but instantly recovering, enraged, "See now this arrow's power!" he said, and fixed a dart that flung a dazzling golden blaze on every side, drew to his ear, and, with a shout, shot at the king.

43. What shall I say, O king? At the stroke of the son of Karna's shaft, the king dropped from his hand his bow, and swooned. Then forward his forces came, and pressed on Vrishakétu. "Today we see the herds of deer surround the lion as he slays and drags off the elephant," he said, and discharged an innumerable multitude of darts; so that the crowds of elephants, horses, chariots, and infantry were distressed.

32. The sun. Their widely extended fame rendered the mention of their names superfluous.

ತರಿತರುಕತ್ತರಿಸಿಕೊಳ್ಳಿ ನಟ್ಟುಭಲ್ಲಸಿ |  
 ಕೊರದರದುಕಡಿದಿರುಬಗದುಗದುಗಬ್ಬರಿಸಿ  
 ಪರುಸೀಳ್ಳು ತರಿಸಿಕೆತ್ತಿ ಖಂಡಿಸಿಬಲ್ಲಚೆತಿವಿದಿಕ್ಕಿಕೊಯ್ದು ಪೊಯ್ದೊ |  
 ಎರಗಕವಿದಿದೊತ್ತಿ ಕದುಕಿಕ್ಕಿಲಿಸಿಕೀರಿ  
 ತುರುಗತುಂಡಿಸಿತುಳ್ಳುಕಿಸಾಂಟಿಮರುಮೊನೆಗೊಂ  
 ಗುರೆಪೊರಳ್ಳು ದವರಿಚತುರ್ಬಲವನೆಲ್ಲ ಮಂಕನೇಜನೆನುವಕಣೆಗಳೊ ||೪೪||  
 ತಲೆಬೀಳಲಟ್ಟಿಗಲ್ಲಾದಿದವುಮೇಣಟ್ಟಿ  
 ನೆಲಕುರುಳೆತಲೆಗಲ್ಲೆದ್ದಾದಿದವುಕೈದುಗಳ  
 ನಲುಗದವುಖಂಡಿಸಿದತೋಳ್ಳುಕೆಕಡಿದಕಾಲ್ಗುಂದಕಡಿಯಿಟ್ಟವೂ |  
 ಕಲಿತನಮದೆಂತೊಪಟುಭಟರಳವಿಗೊಟ್ಟುಗಿ  
 ಸಲೆಸರಳುಳುಯದಿಂದುಡಿವುತಿಡೆದುಸಮು  
 ಜ್ವಲಿದೀವದೆಡೆಗೆಮುಗ್ಗುವತಂಗಪ್ರಸರಮೆನೆವೃಷಧ್ವಜನಿದಿರೊಳ್ಳೊ ||೪೫||  
 ಕಡಿಕಡಿದುಬಿದ್ದ ಕೈಕಾಲ್ಗುಳ್ಳಂತೋಳ್ಳುಳ್ಳಂ  
 ಪೊಡೆಗೆಡದಹೇರೊಡಲಸೀಳ್ಳುಳ್ಳಂಪೊಳ್ಳುಳ್ಳಂ  
 ಮಡಿಮಡಿದುರುಳ್ಳವಕಟ್ಟುಳ್ಳಂಬಾಳ್ಳುಳ್ಳಂದೊಡೆದತಲೆಯೋಡ್ಗುಳ್ಳಂದಾ |

44. Peeling, slashing, raking, wounding, cleaving, drilling, grinding, hewing, stabbing, scooping, piercing, digging, tearing, riving, splitting, carving, chopping, striking, goading, cutting, beating, falling, pouncing, gashing, pressing, shaking, fixing, clawing, filling, hacking, quivering, goring, sticking,—the son of Karna's gleaming darts completely overthrew the foe's united force.

45. Heads falling off, the trunks kept up the fight; trunks rolling to the ground, the heads rose up and warred; the severed arms their weapons brandished high; legs though cut off, marched forward What valour here was shown! In front of Vrishakétu—as clouds of winged white ants rush to the lamp's bright flame—the mighty warriors in one united mass, rushed to the fight, and perished by the wounds of his terrific darts.

46. With slashed and scattered hands, and legs, and arms, slices and pieces of bulky bodies overthrown, perished and fallen men of might, fragments of skulls shivered by swords, the frightful field was strewed. In the midst of that war's

ಕಡುಭಯಂಕರಮಾಗಲಾರಣದಘೋರಣದ  
 ನಡುವೆಕಲ್ಪಂತಭೈರವನಂತೆಜವನಂತೆ  
 ಕಡುಮುಳ್ಳದವನಕಾಣತಲೆಬಿಟ್ಟುಸಲೆಕೆಟ್ಟುಸರಿದರೇಣ್ಣೆನೆಗೆಭಟರೂ ||೪೬||  
 ಮೈಮರದಭೂಪನಂಬಿಟ್ಟುಪಟುಭಟರುಳ್ಳದೆ  
 ವೈಮಹಾದೇವನುತಸರಿದರೇಣ್ಣೆನೆಗೆವಂ  
 ಕೈಮಾಡಲೋವೇರಂಕಾಣದೆಬಳ್ಳಲರಿಪುಚ್ಚೇತನಿಕೊಳ್ಳದಿರಲೂ |  
 ವೈಮನಸ್ಸದೊಳ್ಳಕಟತಪ್ಪಿತೆರಣಾಟೋಪ  
 ವೈಮೊಗಂಬಲ್ಲನೆನುತವನೆದೆಗೆಬಂದಿದೇ  
 ನೈಮೂಘೇನಿನೆಗನಲ್ಲುಡಿಯದಿರಲೊಯ್ಯನಾನೃಪನುಸುರನಾಶೈದನೂ ||೪೭||  
 ಸತ್ಯಮೆನಗುಂಟಾದೊಡಾಂಧೀರನಾದೊಡಾ  
 ದಿತ್ಯಂಗಿಪಾತ್ರನಾದೊಡೆತಂನತಾತಂಗ  
 ಪತ್ಯತಾನಾದೊಡೀನೃಪತಿಜೀವಿಸಲೆನುತಕನೇಜಂಪಗೆಮಾಗುವಾ |  
 ಕೃತ್ಯಮಂಬಿಟ್ಟುಮಹೀಕನಬಳ್ಳಲೈಗೌ  
 ಚಿತ್ಯಮಾದುಪಚಾರದಿಂದಸಮರಶ್ರಮಪ  
 ರಿತಾಗಮಪ್ಪಂತೆಸಂತೈಸುತಿರಲಾಧರಾಧಿಪಂಮೈಮುರಿದನೂ ||೪೮||

slaughter, the heroes saw—like the world's destroyer<sup>33</sup>, or the god of death—the wrathful Vrishakétu; and routed, fled to every quarter.

47. Leaving the swooned king, the mighty warriors cried, "Great God! have we survived?" and fled in all directions. He seeing none to fight with, and the fainted foe not yet recovered, with pity moved, exclaimed, "Alas! and is his martial ardour lost? the Five-faced<sup>34</sup> knows!" Then coming to him, said, "What! have you fainted?" When no answer was returned, he sought to find the breathing of the king.

48. "If truth there be in me; if I be brave; if I be sprung from the Sun; if my father's child I be;—let this king live!" Thus spoke the son of Karna; and quitting hostile deeds<sup>35</sup>, with kindly offices fitting the king's lifeless state, attended on him; seeking to remove the great fatigue of war. The lord of earth then slowly stretched his limbs.

33. Shiva. See p. 23, n. 57.

34. Shiva, or Bramha the creator, who originally had five heads.

35. i. e. he did not take advantage of his fallen enemy, to slay him.

ಅರಸಕೇಳಾಯಾವನಾಶ್ವನಿಂತಾಗಮೈ  
 ಮುರಿದುಕಂಠೈ ರವನಿತರೊಳ್ಗತನಯದಂ  
 ತಿರೆಕನೇ ಸಂಭವಂ ಮುಂತಾನಿದೇ ಪ್ರದೇಶಕೈ ತಂದುನಿಂದೂ !  
 ಕರದಕಾಮು ಕವನೊ ದರಿಸಿದಿವ್ಯಬಾಣಮಂ  
 ತಿರುಪುತಾದೇ ಸುವತೆರದಿಂಬರಿಮುಳ್ಳಿಸಿನು  
 ಬ್ಬರಮನೆಗಳ್ಳ ತನ್ನಾಲ್ತನದಬಿಂಕಮಂಕಾಣಿಸಿದನೇವೇಳ್ವೆನೂ ||೪೯||  
 ಕೂಡೆಕಂಠೈ ರದೆದ್ದು ಚೇತರಿಸಿದನೆಗಳಂ  
 ನೋಡಿತಂನವರೋವೇ ರಂಕಾಣದಿರಿಕೈ  
 ಮಾಡದೆವೃಥಾಟೋಪಮನೆಗಳ್ಳ ವವಿರೋಧಿಯವಿಕ್ರಮವನೆಕಂಡೂ !  
 ಮೂಡಿದವಿರಕ್ತಿಯಿಂನಾಚಿಮನದೊಳ್ಳವಂಥ  
 ಪಾಡಿವನೊಳ್ಳಿಂನುಸಲ್ಲ ದುತನಗೆಕಾರುಣ್ಯ  
 ಕೇಡಾದಬಳ್ಳಕದೇತಕನಮರವೆನುತವಂಕನೇ ಜಂಗಂತೆಂದನೂ ||೫೦||  
 ಮೂಲೋಕದೊಳ್ಳ ನಗೆಸಮವಾದಮೇದಿನೀ  
 ಪಾಲರಂಸುಭಟರಂಕಾಣೆನೆಂದಾನಿತು  
 ಕಾಲಮುಂಪೆರತಿದೇ ನಿಂನುವಂಗೆಲ್ಲನಿನತಿಬಲನೆನಿಸಿಕೊಂಡೆಲಾ !

49. Hear, O king! When Youvanáshwa thus his body stretched, before he opened his eyes, unknown to him, the son of Karna came to his former place, and stood. Then shaking his bow, he fixed a powerful arrow on the string; and feigning swelling rage, displayed his pride of power, shouted, and made as he would shoot. What more shall I say?

50. Immediately the king opening his eyes, arose, came to himself, looked round about him, of his own people saw not one, but saw in front the valour of his foe not fighting, feigning eagerness,—with rising aversion<sup>36</sup> ashamed, to himself he said, “No more revenge in him I’ll seek; since now my favour he deserves, why longer should I fight?” and thus the son of Karna he addressed:—

51. “In the three worlds no lord of earth, no warrior equal to myself I find.” Thus hitherto myself I prided. Conquering me, you now become a celebrated hero. Child! whose are you? What’s your name? Why do you seek this world-re-

36. Aversion to contend with one who had spared when he might have destroyed him.

ಬಾಲನೀನಾರವಂನಿಂನಪಿಸುರೈಲೈಗೆ  
 ಮೇಲೆನಿಸುವೀಹಯಂನಿನಗದೇತಕೆನಿಂನ  
 ಶೀಲಕಾಂವಾರುವೋದಂಕಾದಲೊಲ್ಲೆನಿಂನುಸುರೊಂದೊಡಂತೆಂದನೂ ||೫೧||  
 ಅದೊಡೀಜಗಕೆಲೋಚನನೆನಿಸಿನಭದೊಲೈನೆ  
 ವಾದಿತ್ಯನಿಂದೊಗೆದಕರ್ನನಂಕೇಲ್ವರಿವೆ  
 ಯಾದೊಡಾತನಸುತಂಪಿಸುರೈನಗೆವೃದ್ಧಕೇತುವೆಂದುನರಲೇಗಾಗಿ |  
 ಯಾದವಗೇರಸಾದಕೃಷ್ಣಂಭರತಕುಲದ  
 ಮೇದಿನೀತ್ವರಯುಧಿಸ್ಥಿರನಿಮುಖಂಗೆತ್ತನ  
 ಲೀದವ್ಯಹಯಕೆಭೀಮನನಟ್ಟಲವನೊಡನೆಬಂದೆನಿದುಹದನೆಂದನೂ ||೫೨||  
 ಯೆಂದೊಡೆಲೆಹವರನೀನಿನಗಂತಂನೊಳ್ಳಂ  
 ಶೆಂದುದಿಲ್ಲಕಟಿಧಮದರೂಪುತಾನೀತ  
 ನೆಂದೆಂಬರಾಯುಧಿಸ್ಥಿರಮಹೀಪತಿಯನವನೀಮುಖಂಗೆತ್ತನುವವನೇ |  
 ಇಂದಿರಾವಲ್ಲಭನಪದಕೆನಂಮಿಹಯಮ  
 ನೊಂದನೊಯ್ವರೆತನನವೇಸ್ವಮಂತಾನೆ  
 ತಂದುಹರಿಪದಕರ್ಪಿಸುವೆನೆಲ್ಲಿಭೀಮನಂತೋರೆಂದನಾಭೂಪನೂ ||೫೩||  
 ಯೆನಲಚ್ಚುತನಪದಕೆನವೇಸ್ವಮೊಪ್ಪಿಸುವ  
 ಮನಮುಳ್ಳವಾವನಾತಂಗೆಪಾಂಡವರೊಲೈರ  
 ವಿನಿತಿಲ್ಲಮಾಪಾರ್ಥವರಸಖ್ಯಮಾವಂಗೆದೊರವುದಾತಂಗೆಹರಿಯಾ |

owned horse? To your virtue I am sold<sup>37</sup>; I'll fight no more : now tell!" He thus replied :—

52. Well then, you have heard of Karna born from the Sun who shines above, and is known as the world's eye? I am his son; my name is Vrishakétu. By Dharmaráya, sovereign of the race of Bharata, Krishna, in mortals' pastime the Yádavas' king, performs a sacrifice; and has sent Bhíma for this splendid horse. I came with him. This is my history.

53. He spoke: and thus the king :—"Alas! my son, you never told me this till now! The sovereign Dharmaráya all men call the very form of virtue. By him the beloved of Lakshmi makes this sacrifice; and do you carry to his feet this horse alone of mine? My all myself I bring, and lay at Krishna's feet. Where is Bhíma? Show!"

37. It may be necessary to state that this expression is literally translated.

ಮುನಿಸ್ಥಿಲಮದರಿಂದಭೀಮನಂಕಾಣ್ಬದೀ |  
 ಗನುನಮುನಿನಗೈದುಕರ್ನಜಂನುಡಿಬೊಡಾ  
 ಜನಪನುತ್ಸವದೊಳ್ಳವಡಿಸಿದಂತನಮಣಿರಥವನೀವಕರುಮೈದಲೂ ||೫೪||  
 ಮಾನವಾಧೀಶಕೇಲ್ಬೃಹಕವೃದಕೇತುನುಂ  
 ಮಾನದಿಂದಾಯೌವನಾಶ್ವಭೂಪತಿಗೆವ  
 ಮಾನಸುತನಂಕಾಣಿಸುವೆನೆಂಬತವಕದಿಂದಾತನವರೂಢದೊಳ್ಳಗೇ |  
 ಮಾನದಿಂದತರ್ವಂವೆರಸಿನಡೆತರುತಿರೆವಿ  
 ಮಾನದಿಂದನೋಡುವನಿಮಿವನಿಕರಮೀತನನ  
 ಮಾನದವಲ್ಲೈದುಕೊಂಡಾಡುತಾಗನದೊಳ್ಳರಲಸುಯಂಕರೆದರೂ ||೫೫||  
 ಅನೆಗಂಭವ್ರಾವತೀಶ್ವರನಸುತನಸೈ  
 ನ್ಯಂನಡೆದುಬಂದಾವೃಕೋದರನಮುತ್ತಿದೊಡ  
 ವನಿಜಗದಾದಂಡಮಂಕೊಂಡುಡುಗುಡಿಪಿಬೊಡಾನೃಪಾಲಸೂನೂ |  
 ತನಸಾಹಸದೊಳ್ಳನಿಲಜನಕೋಪಾಟೋಪ  
 ಮಂನಿಲಿಸಿಕಾದುತಿರಲಾಸಮಯಕಿವರೊಂದೆ  
 ರಂನದೇರೊಳ್ಳಗುವಕರುಂಬರುತಿರಲ್ಕಂಡುಬೆರಗಾದರವರತ್ತಲೂ ||೫೬||

54. To which the son of Karna : “Whosoever has the mind to lay his all at Krishna’s feet, with him the Pándus make no difference whatever<sup>38</sup>. Whosoever gains the friendship of those kings, on him the wrath of Krishna rests not ; therefore ‘tis meet you should see Bhíma.” Then joyfully the king prepared his jewelled car that both might come.

55. Hear, O chief of men ! When Vrishakétu, overjoyed with the thought of shewing Bhíma to the sovereign Youvanáshwa, eagerly, and with respect, entered the car, and proceeded with the king ; the hosts of gods from their aerial cars beholding, praised him, “his equal there is none,” and from the sky poured down a shower of flowers.

56. Meantime the army of the son of Youvanáshwa had advanced, and pressed on Bhíma. He taking his huge club, had felled them to the earth. But the king’s son by his mighty prowess stayed his wrathful ire, and was contending with him, when, to their great surprise, they saw the two approaching in one jewelled car.

38. i. e. esteem him as one of themselves.

ಪವಮಾನನಂದನಸುವೀಗರನ್ನಿನ್ನಮಾ  
 ಹವದಬೇಳ್ಳಂಬಮಂಮರದೊಂದೇಪೊಂದೇರೊ  
 ಳವರೀವೇರುಂಬರಲ್ಕುಂಠುಪ್ಪಿತರಾಗಿನಿಂದರನಿತರೊಳ್ಳತ್ತಲೂ |  
 ರವಿಸುತನಗೂನುಕಲಿಯಾವನಾತ್ವಂಗೆಪಾಂ  
 ಡವರಾಯನನುಜನಂತೋರಿಸಿದೊಡಾವರೂ  
 ಥವನಿಲ್ಲದನಡವುತಾಭೂವರಂತನತನುಸಂಭವಂಗಂತೆಂದನೂ ||೨೯೬||  
 ತನಯದಿವ್ಯಾತ್ಮಮಂಪಿಡಿದರಿವರೆಂಬಮನ  
 ದನುತಾವಮಂಬಿಡುನರೋಜಾಂಬಕಂಪಾಂಠು  
 ಜನಪನಂದನಯುಧಿಸ್ಥಿರನರೇತ್ವರನಮಬುಕೆಂದುನಂವಿಾಕುದುರೆಗೆ |  
 ಲನಿಲಿಸುತನಂಕಳ್ಳಹಿದೊಜೆಬಂದನಾತಂಗೆ  
 ವಿನಯದಿಂದೆಮನವೇಸ್ವಮಂಕೊಡುವಿವಿಂ  
 ನನುವರವಬೇಕೆನ್ನೆನಲವಂತರಥನುವನಿರಿಸಿತನಂಸಾದನೂ ||೨೯೭||  
 ಬಳ್ಳಿಕತನುಜಾತನಂಕೂಡಿಕೊಂಡಾನ್ವಪಂ  
 ನಳ್ಳಿಸನುಸುತನಮಗನೊಡನೆಬಂದನಿಲಜನ  
 ಬಳ್ಳಿಸಾದುಕಾಶೈರಗಲವನೀವೃಷಧ್ವಜನಮೊಗನೊಡುತಿವರಾರೇನೀ |  
 ಯೆಳ್ಳೆನಗೆಯೊಳ್ಳಾತನಿವನೀಗಲ್ಲೇಮೇದಿನೀ  
 ತಳ್ಳಕರನಿವನಿಯಾವನಾತ್ವನೀತಂಗೆಮೈ  
 ನಿಘಲೆನಿಪಕುವರಂಸುವೀಗನೆಂಬವನೀತನಿಸುತಮಣಿದಂಪದದೊಳ್ಳೂ ||೨೯೮||

57. Seeing them both approaching in one golden car, Bhíma and Suvéga forgot their mutual eagerness in fight, and stood amazed. Here, at that moment, the son of Karna showed to the brave Youvanáshwa the brother of the Pándu king. The monarch alighting from his car, advanced, and thus addressed his son:—

58. My son, no longer grieve that these have seized the splendid horse; for the sacrifice of the sovereign Dharmaráya, son of the Pándu king,—sent by the lotus-eyed, the Son of the wind has come for this our horse. To him with great humility our all we give; why further combat? Stay!” On which he laid aside his bow and arrows, and to his father came.

59. Then taking his son, the king with Vrishakétu came, drew near to Bhíma, and fell at his feet. He, looking on the face of Vrishakétu, asked him “Who are these?” “This is the monarch of this country, Youvanáshwa; and this is his body’s shadow, his son Suvéga,” he smiling said; and cast himself at Bhíma’s feet.

ಇವರಚ್ಚುತಾಂಘ್ರಿದರುತನಲಂಪಟತ್ವದಿಂ |  
 ದವನಿಪತಿಕುಲಶಿರೋಮಣಿಯೆನಿಪಧರ್ಮನಂ  
 ಭವನದಿಯನೋಲೈಸಲೆಂದುನಿನಂಕಾಣಲೋಸುಗಂಬಂದರೆಂದೂ |  
 ಪವನಜಂಗಾವಪ್ರಪಥ್ಯಜನೊರದೊಡಾತನು  
 ತನ್ನವದೊಳ್ಳಾಭೂಪಾಲನಂತೆಗದುತಕ್ಕೈಸು  
 ತವನತನುಜಾತನಂಬಿಯಪ್ಪಲಾನಪ್ರಪಂಜಕವೈರಿಗಂತೆಂದನೂ ||೬೦||  
 ಯೆಲೆವೃತ್ತೋದರಬಾಹುಬಲಮುಳ್ಳವೀರ  
 ರ್ಪುಲಬರುಂಟಿಲ್ಲೆಯೊಳ್ಳವರಂಕಂಡುಬಲ್ಲೆನಾಂ  
 ಕಲಹದೊಳ್ಳಲತವಂಮೈಮರದೊಪಿಂವರಲ್ಲದೆವಗೆಯೆಪೊರೆಗೆಬಂದೂ |  
 ಅಲಸಿದನಿವಂಧುರದೊಳ್ಳೆಂದವನನುಪಚರಿಸಿ  
 ಸಲಹಿದಪರಾಕ್ರಮಿಗಳಾಮಹೀತೃದೊಳ್ಳೀ  
 ಕಲಿವಪ್ರಪಥ್ಯಜನಲ್ಲದಮರದಾನವಮಾನವರೊಳ್ಳೊಗೆದವಟುಭಟರೊಳ್ಳೂ ||೬೧||  
 ಅವನನೋದಮಾತ್ರದೊಳ್ಳೀಸಮಸ್ತಭಾವ  
 ನಾವಳ್ಳಿಗಳಾಗಿಬಾಲ್ಯೈವವಾವಿಭುನಿಂಮ  
 ಸೇವಿಯೊಳ್ಳ ತನಾನದೀಸರವನಿಂದೆನಮೇಲೆಸಾಹಸವನಿನಗೀ |

60. "With ardent longing for the sight of Krishna's feet—that they may worship the feet of Dharmarāya<sup>39</sup>, chief of the race of kings,—they come to visit you." When Vrishakétu thus told Bhíma, with joy he took and clasped the king, and then warmly embraced his son. On which the king to Baka's foe<sup>40</sup> thus said :—

61. "O Bhíma! Many warriors of powerful arm the earth contains; I've seen and known them. But besides the valiant Vrishakétu,—of all the mighty warriors sprung from demons, gods, or men,—what heroes in the world, who when their foe in battle fainted, have refrained from killing him, and coming to him, said, 'he's wearied by combat,' kindly treated, and preserved him ?

62. He by whose mere pastime this universe with all that it contains exists, lives, and decays,—is not that Deity your servant<sup>41</sup> ! Then what am I ? By might against me you have seized

39. Through whom they might be introduced to Krishna.

40. Bhíma, who slew a demon of that name.

41. Krishna became Arjun's charioteer.

ಈವಾಜಿಯಂಪಿಡಿಧಿರಕಟತಪ್ಪಿಧಿಲ

ಕ್ಷೀವರನಕಿಂಕರಗೇಯದನೆತಾನೆನ

ಜೀವಮಂಸಮರದೊಳ್ಳಾಯ್ತುಪಿಡಂಕನೇತನಯನದನೀವೇಳ್ವೆನೂ ||೬೬||

ಈವೃಷಭವೃಷನಿಂದುಸಮರದೊಳ್ಳಾಯ್ತುದೊಡೆ

ದಾವೃಥಾಕೃತಮಾಗೆಪೋಗುತಿಡುಡುಜನ್ಮ

ಮಾವೃತಸಮಸ್ತಯಾದವನಾಗಿನಿಮೊಳ್ಳಗೆನರಲಿಲೆಯೆನಟಿಸುವಾ |

ಪ್ರೀವೃತ್ತಕುಚಕುಂಕುಮಾಂಕನಂಕಂಠಪೆನ

ಲಾವೃತೋದರನೀವುಮಾಡಿರುವಕಾರಕಬ

ಲಾವೃತಂಧಕಿಶಬಂಧೆನಸವೇಸ್ವಮಂಹರಿಗಪಿಸುವೆನಿಂದನೂ ||೬೭||

ಯೆಂದೊಡರಸಂಗೆನೋದರರಾವುನಾಲ್ವರುಂ

ಟಿಂದುವರೆಗಿಂನುನೀಗಹಿತೈವರಾದೆವಿದ

ರಿಂದಹರಿದರುತನಮನಾಧ್ಯಮಪ್ಪುವೆನಿಗೆಧರ್ಮಜನವರಮುಖವನೂ |

ನಿಂದುಮಾಡಿಗುವಭಾರಕನಸುರಹರನಾಮು

ಕುಂದನಂಕಾಣ್ಬುದುಳ್ಳೊಡೆತಂನಕೂಡೆನೀ

ಬಂದುನೀವಿವುದೆನಲ್ತಾರುತಿಗೆವನಯದಿಂದಾಭೂವನಿಂತೆಂದನೂ ||೬೮||

this horse; alas! you have done me wrong; from Krishna's servants would I ought withhold?—My life in battle he preserved and spared,—the son of Karna! What shall I say to this?

63. Had not this Vrishakétu today in battle saved me, alas! my life had passed in vain<sup>42</sup>! Now I shall see the beloved of Lakshmi's bosom, who, as chief of all the Yádavas, among you takes his pastime. O Bhíma, for your kindness, with the female flock<sup>43</sup> I come, and my all to Krishna give."

64. Then Bhíma to the king: "Until this day we brothers have been four<sup>44</sup>; henceforth with you we are five; then can the sight of Krishna be impracticable to you? The great sacrifice of the son of Dharma, Krishna himself has undertaken; if you would see Krishna, come with me and worship him." To Bhíma then, with reverence, the king replied:—

42. i. e. I should have died without seeing Krishna, the only thing worth living for.

43. The women of the palace, who

occupy an important place in visits, processions &c.,

44. i. e. four younger brothers of Dharmaraya.

ಅಹುದುನೀನೆಂದುದಮೀರನಿನೂವೋಗದೆ  
 ಬಹಿರಂಗದಿಂತೆರಳ್ವುದುನೀತಿಯಲ್ಲೆಂನೊ  
 ಳ್ಹನೇವಿಯಂಪುರದೊಳ್ಳೊಂದೆರಡುವಸಂಗಳ್ಳದುಕೈಕೊಂಡುಬಳ್ಳಕಾ |  
 ಬಹುವಸ್ತುಚಯನಹಿತಪಡೆವೆರಸಿನಿನೊಡನೆ  
 ಬಹೆನೆನ್ನನೊಡಗೊಂಡುಮುದದಿಂಪೋಪಂತನು  
 ಗ್ರಹಿಸೆಂದವಂಪೇಡಿಕೊಳ್ಳಲೊಪ್ಪಿದಂಕೀಚಕಾಂತಕಂಸಂತನದೊಳ್ಳೊ ||೬೦||  
 ತರಿಸಿಕೊಳ್ಳದಿಡಹಯಮಂಸುವೇಗನವಕದೊ  
 ಳ್ಳಿರಿಬಿಜ್ಜಕನಿಲಜಂಜೈಡಿಂಬಿಕನಜ  
 ರ್ವಿರಸಿಭದ್ರಾವತಿಗೆಬರಲಾನೃಪಂಪೊಳ್ಳಲಸಿಂಗರಿಸಿಮೇಣಿವರನೂ |  
 ಅರಸಿಯರಗಡೂದೊಳ್ಳಿದಿಗೊಂಡುಮನೆಯೊಳ್ಳಾ  
 ದರಿಸಿದವಸತ್ರಯಂತಡದೊಡನೆಮಂತ್ರಿಯಂ  
 ಕರನಿರಾಜ್ಯದಭಾರಮಂಪೊರಸಿಹಸ್ತಿನಾಪುರಕೈದಲನುವಾದನೂ ||೬೧||  
 ತೀವಿದನಿಖಿಳ್ಳಭಂಡಾರಮಂತೆಗನಿನಾ  
 ನಾವಸ್ತುನಿಚಯಮಂಪೊರಿಸಿಸಮಸ್ತನೇ  
 ನಾವತಿನಿಗೂತಾಹಯಂಸಹಿತಸುತನಹೋದರಬಂಧುವಗನೂತಾ |  
 ಅವಸುಮತೀವಲ್ಲಭಂಪುಭಾವತಿಯೆಂಬ  
 ದೇವಿಸಹಿತಗಣಿತವಧೂಜಾಲಸಹಿತಭ  
 ದ್ರಾವತಿಯುಪುರಜನಂಸಹಿತಪೊರಮಟ್ಟಿನೊಲವಿಂಭೀಮನೇನನೊಡನೇ ||೬೨||

65. "Yes, your word I can't transgress<sup>45</sup>; but 'tis not right that you depart from the suburb without entering our city. One or two days abide within the city and receive my service; then with vast treasures, I with my army, will accompany you; be pleased to take me with you, and depart in love." Thus the king besought; and Bhíma gladly gave assent.

66. Bringing the conquered horse, they placed it in possession of Suvéga. Then Bhíma, with Karna's son and Méghanáda, came to Bhadrávatī. The king adorned the city, and then with his host of queens went out to meet them, entertained them in his palace, three days delayed them; then calling his minister, laid on him the burden of the state, and prepared himself to go to Hastinápura.

67. All the well-filled treasuries he opened, laded a vast heap of various wealth, and, with all his army's hosts, with all his

45. i. e. I shall do as you wish, with the utmost readiness.

ಯೆಲ್ಲರುಂಪೊರಮೆಟ್ಟಿಬಳಿಕಾನ್ವಪಂರಮಾ  
 ವಲ್ಲಭನದರುಕನಕೆಮಾತೆಯಂಕರೆಯಲವ  
 ಲೊಲ್ಲೆನಾನಿಲ್ಲಿರದೊಡೀಬದುಕಸಾಗಿಸುವಾರೆಂದುಚಂಡಿಗೊಳ್ಳಲೂ ।  
 ಸ್ವಲ್ಪನಾಭನಿಗೆನವಸ್ವವೊಪ್ಪಿಸುವಡಿವ  
 ಳ್ಲದಿರಬಾರದೆಂದಾಕೆಯಂಬಿವ್ವಿನಿಂ  
 ನಿಲ್ಲದಂಧೂವನೇರಿನಿಮತ್ತೆಮಾರುತಿಯೊಡನೆಪಯಣಕನುವಾದನೂ ॥೬೨॥  
 ಪಟ್ಟಣದೊಳಾರುಮಿಲ್ಲಿನಿಸಿತಂನೊಡನೆಪೊರ  
 ಮಟ್ಟದವಿಳಪ್ರಜೆಗಳಿವರಂನಡೆಸಿದಿನಂ  
 ದಟ್ಟದಲ್ಲದೆಮಾಣದಂನೆಗಂಧಮಂಜುಗೀರಾಜಕಾರಿಯವನೂ ।  
 ಮುಟ್ಟಸದಿರಲ್ಪಾರದೆಂದಾಮಹೀತ್ವರನ  
 ಬಟ್ಟಗಾವಲೆಕನಂಜಮೇಳುನಾದರಂ  
 ಕೊಟ್ಟುನಿಂದಲ್ಲಿನಿಲ್ಲದೆಬಂದುಭೀಮನೇನಂಪೊಕ್ಕನಿಭಪುರಿಯನೂ ॥೬೩॥  
 ನುತವನಂತಾಗಮವನ್ನಿಚ್ಛರಿಸಮಲಯಮಾ  
 ರುತನುಪವನಸ್ಥಳದಿಸುಳಿವಂತೆಪವನಜಂ  
 ಪ್ಪಿತನನಾನ್ಧಾನಮಂಪೊಕ್ಕರನನಂಕಂಠುಪಾದಪಲ್ಲವಕೆರಗಲೂ

sons, brothers, relatives, with his crowned queen Prabhávatī, with his countless multitude of women, and with the people of Bhadrávatī,—the beloved lord of earth gladly set out with Bhíma.

68. When all had gone, the king called his mother to visit the beloved of Lakshmi; “I wont go,” she obstinately refused; “if I’m not here, who will take care of all this property?” “In offering my *all* to Krishna, she can’t be absent;” saying which, the king, without delay, constrained her to enter a palankeen, and then again joined Bhíma, ready for the journey.

69. “All the people have set out with me, so that there is scarcely any one left in the city; to bring on these cannot but take up many days; so long I must not keep from Dharmaráya this business of state;” thus reflecting, Bhíma gave Vrishakétu and Méghanáda for the king’s defence whilst in the way: and without resting came and entered Hastinápura.

70. As the south wind coming from the woody realms foretells the approach of pleasing Spring<sup>46</sup>, the Son of the wind entered

46. The first breezes of spring blow over the southern part of the western ghauts;

ಅತಿಸಯದಪ್ರೀತಿಯಿಂತೆಗದುಬಿಯೆಪ್ಪಿರವಿ  
 ಸುತಜಹೈಡಿಂಬಿಗಳದೆಲ್ಲಿನೀಂಪೋದನಂ  
 ಗತಿಯದೆಂತೈನಿನಘಾಪೆಗಳಿವಿಲ್ಲಲಾತುರಗವಿಷಯದೊಳ್ಳೆಂದನೂ ||೨೦||  
 ಯೆನಲವನಿವತಿಗೆಬಿಂನೈಸಿದಂಪವನಾನ  
 ತನಯನಲ್ಲಿಂದಭದ್ರಾವತಿಗೆನಡೆದುದಂ  
 ವಿನುತಹಯರತ್ನಮಂಪಿಡಿದುದಂಮುಂಕೊಂಡುಸೇನೆಯಂಸದೆಬಿಡಿದುದಾ |  
 ಅನುವರದೊಳ್ಳಹಿತನಂಜಡಿದುದಂಬಳಕವಂ  
 ತನಗೆರಗನುಡಿದುದಂತನನರ್ಪಿಸ್ವಮಂ  
 ದನುಜಾರಿಯಲ್ಪುದುರೆವೆರಸಿಹೈಡಿಂಬಿಕರ್ಪಜರೊಡನೆಬಹುದನೂ ||೨೧||  
 ಕೇಳಿನೃಪನುತ್ಸವದೊಳ್ಳನುಜನಂತಕ್ಕೈಸಿ  
 ಬೀಳ್ಕೊಡಲರಸಿಯೆರತಂಡದಾರತಿಗಳನಿ  
 ವಾಳುಗಲಸಡಗರದೊಳ್ಳರಮನೆಗೆಬಂದುಪಾಂಚಾಲೆಗೊಸಂಗತಿಯನೂ |

the king's council hall, saw the king, and fell at his bud-like feet. With warmest love the king took, and embracing him, said, "Vrishakétu and Méghanáda where are they? Your errand, how has that fared? Your promise cannot fail, you know—about the horse<sup>47</sup>?

71. Then Bhíma informed the king how they had gone thence to Bhadrávatí; how they had seized the splendid horse; how they had destroyed the opposing hosts; how they had beaten the foe in battle; how he had then prostrated himself to him, and what he said; and how, with the horse, he was now coming with Méghanáda and Vrishakétu to give his all to Krishna.

72. Hearing this, the king in ecstasy embraced his brother, and gave him leave<sup>48</sup>. Thence, with the evil-eye-averting wave-lamps of the female multitude<sup>49</sup>, he came to the palace, and related to Panchálè<sup>50</sup> the circumstances; then to the abode of

which is said to be covered with sandal wood trees. In another part of the poem the wind is said thus to become fragrant; and the numerous serpents that inhabit sandal trees and live on air, are said to devour so much of it as to be the cause of its gentleness.

47. The king speaks ironically, suppo-

sing that Bhíma, notwithstanding his assurances of success, had alone survived.

48. To go to his house.

49. Lamps carried by females, and waved in procession, are supposed to nullify the pernicious effects of the looks of persons maliciously disposed.

50. See p. 27, n. 70.

జేల్లమురహరనమందిరకేనడతందునిజ

భాల్లమంజరణదోల్హా జితమయవిజయ

దేల్లగియనోరేయత్మేమంసినిదనాతనందేవపురలక్ష్మీశనూ ||౭౬||

చతుర్థాసంధి సంపూర్ణాం—అంతుసంధి రక్తం పద్యం గణాంక్యం మంగళం||

ఐదినీ సుంధి.

నూజనీ ధర్మజయౌవనాశ్వననిదిగోతునృప

ధర్మదింకృద్వ్యనంద్యారకికల్పహివర

ధర్మంగళంకేల్లనోలవిందనుతబాదరాయణమునిశ్వరనోల్లూ||

పద్యం.

తత్సంగతియనాలిసినేమహిశ్వరమ

రుత్సుతనమనేగిబిల్లొట్టనోలవింభక్త

వత్సలంబళికిత్తలరసాల్లలాయుధిష్ఠిరనృపనమనేగిబందూ |

త్వత్సవీపదనోవేగోగుగంతననం

పత్సహితలాయౌవనాశ్వధరణీంద్రన

త్యుత్సవదోల్లేతందనిచేనిమపట్టణబంధిప్రదేశదోల్లేందరూ ||౭౭||

Krishna, placed his forehead on Krishna's feet, and told him their great victory; and Vishnu of Dévapura shewed him great respect.

## CHAPTER V.

*Contents.* Dharmarāya in regal state goes out to meet Youvanāshwa; sends Krishna to Dwāraka; and hears with delight from the celebrated Vēda Vyāsa, the lord of Munis, the chief rules of duty.

Verse 1. Hear, O lord of earth, the further history! The lover of his worshippers<sup>1</sup> affectionately dismissed Bhīma to his house.—Afterwards, the king's spies came to the sovereign Dharmarāya's palace, and announced, "For your immediate service, the monarch Youvanāshwa, with all his wealth, in highest joy, has this moment arrived at the skirts of your city."

ಉಚಿತಮಂತೆಗದವಗ್ತು ಬಲಕನುಜಮಠ  
 ಶ್ರೀಚಮೂಪನಾವಂತಗುರುಪುರೋಹಿತಸುಭಟೆ  
 ನಿಚಯಮಂಕರೆಸಿಕೊಂಡನುರಾರಿಸಹಿತಖಿಲಚತುರಂಗಸೈನ್ಯದೊಡನೆ |  
 ಅಚಲನಿಭದಿಭದಮೇಲಡರಿಸಿಂಗರದಗುರು  
 ಕುಚೆಯರರಸಿಂಹಕೂಡೆಬರಲಿಗುಡಿತೋರಣದ  
 ರಚನೆಯೆರೆಯಲಿಪುರದೊಳೆನುತಪೂರಮಟ್ಟನವನಿವನೊಸಗಿವರೆಮನಗಲೂ ||೮||  
 ಸಿಂಗರದೊಳಾಹಸ್ತಿನಾವತಿಯೊಳ್ಳದಜನ  
 ಜಂಗುಲಮಹೀಪಾಲನೊಡನೆಪೂರಮಟ್ಟಬಲಿ  
 ಕಂಗನೆಯರಾದೃಪದನುತೆಯಪೊನ್ನಂದಣದಕೂಡೆನಂದಣಿಸಿಬರಲೂ |  
 ಮಂಗಲಧಾವನದಿಂದಲಿವಭೇರಿಗಲನಾ  
 ದಂಗಲೈದಿದವಪದ್ವಿದಿಕ್ಪಾಲಕರವಟ್ಟ  
 ಣಂಗಲೈ ಪಾಂಡವರಪುರದನಂಭ್ರಮವನೆಚ್ಚರಿಸಿನಾಚಿಸುವಂತಿರೇ ||೯||  
 ಭದ್ರಗಜಕಂಠರದೊಳರಸನಿದಿದಾಂಲ  
 ಸದ್ರತ್ನಭೂಷಣಂಗಲಕಾಂತಿಯಿಂಮೂಡ  
 ಣದ್ರಿಯೊಲೈಲ್ಲಗುವೆಲೆನೀಸರೆನೆಬಲಕಿದಿಗೊಂಬಹವವನಿಕಂಡೂ |  
 ಭದ್ರಾವತೀಶ್ವರನಿವಯಾವನಾತ್ಮಜ  
 ಗದ್ರಾಜನಾದಪಾಡವನೆಡೆಗಿಬಂದಂಜ  
 ಹದ್ರಾಗದಿಂತನಗೆಳಿಮನಭಿಮುಖಮಾಗಬರಲಾತನೊಡನೆನಗತಾ ||೧೦||

2. Having given them a reward, he called his brothers, ministers, generals, tributary princes, preceptors, priests, and the warrior host, and mounted on an elephant huge as a mountain, commanded "let the well arrayed females come along with the queen, let the festoons of tender shoots glisten in the city;" and set out in splendid pomp with Krishna and the entire army.

3. When the thronging multitudes of Hastinápura, arrayed in their ornaments, set out with the king, the females came crowding along with the golden palankeen of Droupadi; and the sound of the large drums sending forth their pleasing note, announced the joy of the city of the Pándus to the cities of the eight quarters' regents, and put them to the blush.

4. Like the rising sun shining on the eastern mountain's top, with the lustre of his brilliant jewelled ornaments the king shone on the neck of his lofty elephant. Seeing his joy in meeting him, Youvanáshwa, lord of Bhadrávatí, approached the Pándu sovereign of the universe, smiling on Bhíma, who came forward with the greatest affection to meet him.

ವಾಯುಸುತನೊಡನೆತಾನಿದೃಶ್ಯವೊರೆಗಾಗಿಬ  
 ಪ್ಪಾಯೌವನಾಶ್ವನಂಕಂಡಿಭವನಿಲ್ಲದನಿಂ  
 ದಾಯುಧಿಸ್ಥಿರನಡಿಗೆಬೇಕಾದಕಾಣಿಕೆಯನಿತ್ತೆರಗಕ್ಕೆಮುಗಿಯಲೂ |  
 ಪ್ರಿಯಮಿಗಲಾತನಂತೆಗದುತಕ್ಕೈಸಿಮಾ  
 ದ್ರೇಯಭೀಮಾಜ್ಞಾನರಸಮವೆನಗೆನೀನದರಿ  
 ನೀಯಾದವೇಂದ್ರನಂಭಾವಿಸೆಂದರಸಂಮುಕುಂದನಂತೋರಿಸಿದನೂ ||೨||  
 ಬಲಕವಂಕಂಡನುತ್ಪಲದಳಕಾಗ್ರಮಕೋ  
 ಮಲತರಶೀರನಂನವರತ್ನಮಕುಟಕುಂ  
 ಡಲಕನಕಕೇಯೂರಹಾರನಂಪ್ರಕಟಕಟಿಸೂತ್ರಮಣಿಮಂಜೀರನಾ |  
 ವಿಸಿತ್ರೀವತ್ಸಕೌಸ್ತುಭಶುಭೋರನಂ  
 ಲಲಿತಪೀತಾಂಬರೋಜ್ವಲದಲಂಕಾರನಂ  
 ಜಲಜನಮಚರಣಯುಗಮೋಹನಾಕಾರನಂಲಕ್ಷ್ಮೀಮನೋಹರನನೂ ||೩||  
 ಉಚ್ಚಿತನಮಂಗಲಶ್ರೀಮೂರ್ತಿಽಕಣ್ತನವ  
 ನೋಚ್ಚ ತಂಗೊಳಲೇಳೈಯೋಮಪುಷ್ಪಕದೊಳೈಮೈ  
 ಬಿಟ್ಟೆ ದತಿಹರುಷದಿಂದಜಭವಸುರೇದ್ರಮುನಿಮುಖ್ಯಗೆಗೋಚರಿಗದಾ |

5. Dharinarāya seeing Youvanāshwa approaching him in company with Bhīma, alighted from his elephant, and stood; and when the king presented at his feet every kind of offering, prostrated himself, and then stood with joined hands, he with great affection took and embraced him, saying, "You are to me as Bhīma, Arjun, Nakula, and Sahadéva; therefore know the lord of the Yādavas;" and the king pointed out Krishna.

6. Then he saw Him whose delicate body is of the deep blue lily's hue; who is decked with a crown of the nine precious stones, ear-pendants, golden armlets<sup>2</sup>, and necklace; who wears the outer girdle, and anklets of gems; whose breast is beautiful with the lovely Shrivatsa<sup>3</sup>, and the Koustubha jewel; resplendently adorned with the charming yellow robes; by his lotus-feet the form of fascination; the delight of Lakshmi.

7. The pure and illustrious form of the Immutable fascinating his eyes and mind, the king, in swelling ecstacy with hair erect, exclaimed, "I have seen him who is truth,

2. A badge of distinction, worn only by those who have proved themselves heroes in battle.

3. A peculiar mark of hair on the breast of Vishnu.

ಸಚ್ಚಿದಾನಂದಮಯನಂಕಂಡೆನಿದುಜಗದೊ  
 ಛೇದಕಿಯೆಲಾನರಗೇನುತಾನೃಪಾಲಕಂ  
 ಬೆಚ್ಚನಸುರಾಂತಕನಪದಕೆಪೊಸುನಿಯೊಲೈನೆವಮಕುಟದನೊಸಲನೊ ||೨||  
 ಕಮಲದಳನಯನಕಾಲ್ಮಯಮಥನಕಿಸಲಯೋ  
 ಪಮಚರಣಕೇಶಪತಿಸೇವ್ಯಕುಜಹರಕೂಮ್  
 ಸಮಸತ್ಕುಪೋಲಕೇಯೂರಧರಕೈರವಕ್ಯಾಮಕೋಕನದಗೃಹಯಾ |  
 ರಮಣಕೌಸ್ತುಭಶೋಭಕಂಬುಚಕ್ರಗದಾಬ್ಜ  
 ವಿಮಲತರಕಸ್ತೂರಿಕಾಂತಿಕಕಾವುಜಂ  
 ದಮಿತಪ್ರಭಾಮೂರ್ತಿಯಂತುತಿಸಲಾತನಂಹರಿಸೆಗಪಿದಂಕೃಪೆಯೋಯೊ ||೩||  
 ಯೆದ್ದಾಸೃಪಂಕೃತಾಂಜಲಿಪುಷ್ಪಾಪನತನಾ  
 ಗದ್ಗಗಭೀಮನನ್ನೋರಿಸಿಪಯಂಗಲಂ  
 ಗೆದ್ದನಿಮಲತಪಸ್ವಿಗ್ವನ್ನಿಶ್ಚಲಹೃದಯಮಧ್ಯಪಂಕೇಜಾತದಾ |

wisdom, and joy, unseen by Bramha, Shiva, Indra, and the greatest Munis! Is not this a wonder in the world to men?" and placed his forehead, adorned with a brilliant crown of burnished gold, on Krishna's feet.

8. O Lotus-eyed! Slayer of Kálíya<sup>4</sup>! Bud-footed! Served by the monkey king<sup>5</sup>! Destroyer of the trees<sup>6</sup>! Whose beautiful cheeks resemble the turtle<sup>7</sup>! Wearer of the armlets! Blue-lily-hued! Lord of her who dwells in the lotus<sup>8</sup>! Radiant with the Koustubha jewel! Holding the conch, discus, mace, and lotus! Having the pure musk-mark<sup>9</sup>! Preserve me!" Thus he lauded the infinitely glorious Form; and Krishna graciously up-raised him.

9 The king rose, and bowing his head, with joined hands, looking at Bhíma, "Who of all these is Arjun, who in battle appoints to drive the horses of his chariot<sup>10</sup> him whom the world knows as the Form of wisdom who shines on the lotus-throne

4. A serpent slain by Krishna.

5. In the Rama-incarnation he was assisted by an immense army of monkeys with Sugriva at their head, in the conquest of Lanka, and recovery of Sita.

6. By the curse of Nárada, Nalakuvara and Manigríva, two sons of Kubéra, were turned into trees. The trees being torn down by Krishna when a child, the curse was thus removed.

The expression may mean also Destroyer of the wicked.

7. Like the back of the turtle in smoothness.

8. Lakshmi.

9. see p. 26, n. 65. This verse consists chiefly of epithets of Krishna, arranged so as to present the letter k and its vowel-combinations in their order, ka, ká, &c.

10. see p. 74, n. 41.

ಗದ್ದುಗೆಯೊಳ್ ಸೆವಚೆ ದ್ರೂಪನಂಜನವರಿಯೆ  
 ದೊಡ್ಡೆಯೊಳ್ ಕೂಡಿ ತೇಗು ದುರೆಯಂ ಪೊಡೆವುದಂ  
 ಪೊದ್ದಿಸಿದ ಪಾಠಃ ನಾರಿದರೊಳ್ ನಲಜು ನಂಬದಾತನಂಕಂಡನೂ ||  
 ಗುಣದೊಳ್ ಮಾಯವನಾತ್ಮಕತಿಪನೆರಗುಳು  
 ಗುಣನಮೊಗಮಂನೋಡಿನೀನಲಾತಿಳಿಯುತ್ತಿ  
 ಗುಣಂಗಳೊಂದದ ಘನಶ್ರತಿಶೋಮಣಿಯೆನಿಲೈಯರಿಯೆನಿಜಭಕ್ತಿಯೆಂಬಾ |  
 ಗುಣದಿಂದ ಬಂಧಿಸಿದ ಕೋವಿದನದೇಂಬಯಲ  
 ಗುಣವಿದು ರಕಟ ಮೋಗಿ ಗಣೆಂದು ನರನನ  
 ದ್ಗುಣವನು ರೆಕೊಂಡಾಡಿ ಬಿಟ್ಟು ಕನಹದೇವನ ಕುಲಾದ್ಯರಂ ಮಂನಿಸಿದನೂ ||೧೦||  
 ಬಿಟ್ಟು ಕಹೋಳು ಹೋಳು ವಮಿಂಚೆ ನಗೊಂಚಲೆತ್ತಲೂಂ  
 ಬಿಟ್ಟು ಕಂಗೊಳ್ಳು ಸುತಿರಲಡಿಗಡಿ ಗುಡಿ ಘುಡಿಸಿ  
 ಪೊಲ್ಲಗುವನಿತಿ ಭ್ರಮಂಕುಲಗಿರಿತಪ್ಪದೇಶಕೆ ಸಾಜು ವನಿಲನಂತೇ |  
 ಲತಿತಕನಕಾಭರಣಗಳ ಕಾಂತಿಯಿಂ ಸುಗತಿ  
 ಸುಲಿವಪೊಗೆ ಜ್ವೆಲ್ಲರ ಭಸದಿಂದೆನೆವನಿ  
 ಶ್ರುಲವಾಜಿಯಂ ಸುಪೇಗಂತಂ ದುನಿಲಿಸಿದಂಥ ಮಜನನಂ ಮುಬೊಳ್ಳೂ ||೧೧||

of the spotless hearts of the holy saints who have overcome all human passions?" he asked, and Arjun came forward and saw him.

10. The monarch Youvanáshwa with reverence prostrated himself, and, looking on the face of Arjun, thus extolled his excellencies: "Are not you known throughout the world as the wise one who has bound with the cord of true devotion the head-jewel of the renowned véda that is free from the three qualities<sup>11</sup>? Alas! how superficial is the excellence of the Yogis<sup>12</sup>!" Then he respectfully saluted Nakula, Sahadéva, and the rest.

11. Then, like the Wind driving to the lofty mountain's foot a fleecy cloud that, encompassed by clusters of flashing lightnings, fascinates the eye, and, thundering at intervals, loudly sounds,—Suvéga brought to Dharmaráya's presence the pure white horse charming with the radiance of magnificent golden ornaments, and the loud pealing of the golden bells<sup>13</sup> rung by its lofty step.

11. The three qualities are goodness, passion, and darkness. These are found in the vedas; the védánta treats of him who is free from these qualities, Vishnu; who is therefore called the head-jewel of the védánta.

12. Yógis are the most virtuous, and chief of all the devout: but their piety is not to be compared with Arjun's.

13. Small bells fastened to the trappings.

ತುರಗಮೇಧಂಗೆಯ್ಯುಹೊಂದಿನಿಸುಕುಂದೆನಾ  
 ಶಿರದಮೇಲಿದೆತಾನಿದಂತಾಳಲಾರೆನೀಂಪರಿ  
 ಹರಿವುದೆಂದುನಿಜಕೀರ್ತಿಹಯರೂಪದಿಂಭೂಪನಂಬೇಡಿಕೊಳ್ಳಲೂ |  
 ಪೊರೆಗೆಬಂದವೊಲೇಕಕನಾದಸಿತತ್ವದಿಂ  
 ಪರಿಶೋಭಿಸುವಶುಭ್ರವಾಜಿಯಂಕಾಣುತ  
 ಚ್ಚರಿವಟ್ಟುಸಕಲಜನಮೈತ್ರತಂದುನೋಡುತಿದುಡುಬಳ್ಳಿಸಿದನೆವೆನೆಯೊಳ್ಳೂ ||೧೮||  
 ಕೊಂಡುಬಂದಾಹಯವನೊಪ್ಪಿಸಿಯುಧಿಸ್ಮಿರನ  
 ಕಂಡಂಸುವೇಗನತಿಭಕ್ತಿಯಿಂದೆರಗದು  
 ಪುಂಡರೀಕಾಕ್ಷಂಗೆಬಳ್ಳಿಕಜುನಾದಿಗಲ್ಲುಚಿತದಿಂದಂದಿನಿದನೂ |  
 ಭಂಡಿವೇರೆಪ್ಪೊಂಟಿಗಲ್ಲಮೇಲೆತಂದಬಿಳ  
 ಭಂಡಾರಮಂಕರಿರಥಾತ್ಮಮಂನಾರಿಯರ  
 ತಂಗಮಂಗಳೋಮಹಿಷಿಮೊದಲಾದವಸ್ತುಗಲ್ಲನಾಕ್ಷಣದೊಳ್ಳೊಪ್ಪಿಸಿದನೂ ||೧೯||  
 ಮೊಲೆಪರಿಶೋಷದಿಂದಾಯೌವನಾತ್ಮಭೂ  
 ಪಾಲಕಂತನನವಸ್ವಮಂತಂದುಲಕ್ರೀ  
 ಲೋಲನಂಘ್ರಗೊಪ್ಪಿಸಿದಬಳ್ಳಿಕವನೊಡನೆಬಂದಿಹನಮಸ್ತಜನರೂ |

12. As though the king's fame<sup>14</sup> in equine form came near and besought him, "One slight stain—not having performed the horse-sacrifice—rests upon my head; this I can't endure; you must remove it,"—the pure white horse shone lustrous with the jet of its single ear. Seeing which, the multitude astonished, came near; and, surrounding it on every side, stood gazing.

13. Suvéga brought the horse, presented it, and saw Dharmarāya; with deepest reverence prostrated himself to Krishna, and becomingly saluted Arjun and the rest; presenting at the same time all the treasure they had brought on waggons, oxen, and camels; also elephants, chariots, horses, the female flock, cows, buffaloes, and other offerings.

14. After this, when the sovereign Youvanáshwa had, in high delight, brought and presented his all at the feet of the beloved of Lakshmi, all the people who had accompanied him sported<sup>15</sup> themselves in the ambrosial sea of waves of diffusive

14. See p. 12, n. 23.

15. As people do in bathing in the sea.

ನೀಲಮೇಘಶ್ಯಾಮಲನಕೋಮಲಾಂಗದವಿ  
 ಶಾಲತರಲಾವಣ್ಯಲಹರಿಯಸುಧಾಂಬುಧಿಯೊ  
 ಲೋಲಾಡುತಿದೇರಡಿಗಡಿಗೆವಂಗಿಸಿನುತಿಸಿಜಯಜಯನಿನಾದದಿಂದಾ ||೧೪||  
 ಇತ್ತಲಾಯಾವನಾಶ್ವನರಾಣಿಕಾಣಿಕೆಯ  
 ನಿತ್ತುಕುಂತಿಗೆನಮಿಸಿಬಳ್ಳಕಪಾಂಚಾಲಭೂ  
 ಭೃತ್ತನುಜೆಯರಚರಣಸೀಮೆಗಾನತಲ್ಲಾಗಲವಳ್ಳಕಚಭರಮೆನದುದೂ |  
 ವೊತ್ತಿದಸಂಜೆಗೆಂಪಿನಮೇಲೆಕವಿದಬ  
 ಲ್ಲತ್ತಲೆಯೊಶೋಣಗಿರಿತಟಿಕಿಳ್ಳವಕಾಮುಗಲ  
 ಮೊತ್ತಮೊಕಮಲಕೆರಗುವಳ್ಳಕುಲಮೊತ್ತಳ್ಳಗೊಂಬಂಡದೇಬಹಿಮೆಯೊಪೇಳ್ವೆನೇ ||೧೫||  
 ದ್ವೇಷಮಂಬಿಟ್ಟುಕೆಂದಾವರೆಯಜೆವ್ವಿನವಿ  
 ಶೇಷಮಂನೋಡಲುನಮಿಾವಮಂಸಾದ್‌ಪೀ  
 ಯೂಪಕರಬಿಂಬಮೆನಲಾಪ್ರಭಾವತಿಯಮೊಗಮಂಘ್ರದೇಶದೊಳ್ಳೊಪ್ಪಿರೆ |  
 ಭೂಷಣಂಜಲಿನೆಮಣಿದತ್ತಿಬಿಗಿಯಪ್ಪಿಸಂ  
 ತೋಷದಿಂದವಳ್ಳನುವಚರಿಸಿತಿರುಗದಳಬಿಳಿ  
 ಯೋಪಿಜನರೊಡನತವಿಲಾಸದಿಂದ್ರಾಪದಿಸುಭದ್ರಾದಿಸತಿಯರೊಡನೇ ||೧೬||

beauty of the dark-cloud-complexioned's<sup>16</sup> elegant form ; at intervals prostrating themselves, and praising him with shouts of " victory ! victory !"

15. Here, after the queen of Youvanáshwa had presented her offering, and made obeisance to Kunti, bowing at the feet of Droupadi, her hair luxuriant shone. Say ! Is this the thick darkness falling upon the evening's deep crimson glow ? Is it the mass of black watery clouds descending to the Crimson mountain's foot ? Is it the swarm of bees lighting upon the lotus ? Or is it the peacock sitting upon a branch of tender shoots ?

16 As though the orb of the nectar-rayed, laying aside enmity, were approaching to behold the red lotus' distinguished beauty, the face of Prabhávatí appeared beautiful at the feet of Droupadī ; who, (her ornaments shaking,) stooped, upraised, warmly embraced, gladly and politely received her, and joyfully returned with Subhadre and the other queens, attended by all the females.

ಕೌರವಸಹಿತರಸಂಬಲ್ಯಕರಜತಗಿರಿಯಂತೆ •  
 ಗೌರಾಂಗದಿಂದಕಂಗೊಳ್ಳಿಸುವತುಂಗಮದ  
 ಸಾರಂಭಮಂನೋಡಿಬಿಗಿಯಪ್ಪಿಮುಂಡಾಡಿಹೈದಿಂಬಿಕನಜರನೂ |  
 ಗೌರವಂಮಿಗಿಯೌವನಾಶ್ವಭೂಪಾಲನಂ  
 ಪಾರುಪದೊಳ್ಳುವಚರಿಸಿತಂದನಿಭಪುರಿಗವಿಳ  
 ಪಾರಜನವರಿಜನದರಥನಾಗವಾಜಿಗಳಸಂದಣಿಯಸಂಭ್ರಮದೊಳ್ಳೂ ||೧೬||  
 ಭೂವಲ್ಲಭಂಮುದದೊಳ್ಳಾಯೌವನಾಶ್ವನಂ  
 ಭಾವಿಸಿದಬಲ್ಯಕವಕ್ಷದ್ವಯಂಹರಿಹಸ್ತಿ  
 ನಾವತಿಯೊಳ್ಳಿದುನ್ಮಪವರನೊಳ್ಳಂತೆಂದನೀಚೈತ್ರಮಾಸಂಪೂರಿದುದೂ |  
 ಈವೇಳ್ಗೆಗಧ್ವರದಸಮಯಮನುಪಕ್ರಮಿಸ  
 ಲಾಖರಲ್ಪಂನೊಂದುತಿಂಗಳಿಪ್ಪುದುಮುಂದೆ  
 ನೀವುಕರೆಸಿದೊಡಬಂದಬೆಂದಿಗೊದಬಿದಸಮಸ್ತವಸ್ತುಗಳಕೊಂಡು ||೧೭||  
 ರಾಯನೀಕರೆಸಿದೊಡನಿನಮಹದಧ್ವರನ  
 ಡಾಯಕೆಸಮಸ್ತವಸ್ತುವನವಿಳಿಯಾದವನಿ  
 ಕಾಯಮಂಕೂಡಿಕೊಂಡೈತಪ್ಪಿವನೆಗಂಸುಯಿಧಾನದಿಂಹಯವನೂ |

17. With Krishna, the king then saw the lofty bearing of the horse, which by its body white as the Silver mountain fascinated the eyes,—warmly embraced and kissed Méghanáda and Vrishakétu, treated as an equal, with the highest honours, the monarch Youvanáshwa; and, with the pomp of all the crowding citizens, retinue, chariots, elephants, and horses, conducted him to Hastinápura.

18. When the lord of earth had affectionately entertained Youvanáshwa, Krishna remained a month in Hastinávati, and then addressed the excellent king: “This month Chaitra is now past; to commence the season for sacrifice it will be necessary for me to remain eleven months<sup>17</sup>; hereafter if you call me I will come, and bring with me whatever I may have ready at that time<sup>18</sup>.

19. The lotus-eyed having said, “O king, if you call me I will come to aid your great sacrifice, and bring with me all things needful, and the whole race of Yádavas; in the meantime do

17. The horse-sacrifice can be commenced only in the month Chaitra, the first month of the Hindoo year. Krishna could not be so long absent from his kingdom.

18. A polite mode of expressing his intention to make and bring large preparations.

ಈಯೌವನಾಶ್ವಭೂಪತಿಸಹಿತಕಾನ್ತು ದೇಂ  
 ದಾಯುಧಿಸ್ಥಿರಮುಖರನಂದುಬೀಳ್ಕೊಡುಕಮ  
 ಲಾಯತಾಕ್ಷಂಬಂಧುಕೃತ್ಯದಿಂದಾವ್ರರಕೆಯುಪುರಕೆಬಿಜಿಯಂಗೈದನೂ ||೧೯||  
 ಇತ್ತಲವನಿನನಸುರಹರನಕಳ್ಳಹಿಂದಚಿಂತೆ  
 ಗಿತ್ತುನಿಜಬುದ್ಧಿಯೆಂಮಂದರಿಯದಿರೆಬಂದು  
 ಮತ್ತೆವೇದವ್ಯಾಸಮುನಿತಿಥ್ಯಪಲಮಲಮಂಟಪವನೋಡೆಮೊಳುರಚಿಸಿ |  
 ತತ್ತುರಗಮಂನಿಲಿಸಿಬಲ್ಲಕಕಾವಲ್ಲೆರಥ  
 ಮತ್ತಗಜಹಯಪದಾತಿಗಳಸಂದೋಹಮಂ  
 ಸುತ್ತಲಂಪರುತವಿಸಿಕ್ಕೇಳ್ವ ಸಾಮುಷಿಯೊಲ್ಲರುತ್ತನೃಪತಿಯಕಥೆಯನೂ ||೨೦||  
 ವಿಧುಕುಲಲಾಮಕ್ಕೇಳ್ವ ಮನುತನಾತಪೋ  
 ನಿಧಿಗೆಕ್ರಮುಗದುಪ್ಪನಗೊಂಡಂಮರುತ್ತನೃಪ  
 ನಧಿಕತರಯಾಗಮನದಾವಮುಷಿಮುಖದಿಂದಲಂದುವಿರಚಿಸಿದನದರಾ |  
 ವಿಧಿಯಂತನಗೆವೇಳ್ವದೆನೆಬಾದರಾಯಣಂ  
 ಮಧುರೋಕ್ತಿಯಿಂದವನಿಪತಿಗಿಪ್ಪರಿಸಿದಂ  
 ಬುಧಜಸಪ್ರೀತಿಕರಮಾಗಲಾರಾಯನಮಪಾಕ್ರತುವನೀಕ್ರಮಮೊಳೊ ||೨೧||

you, with the sovereign Youvanāshwa, carefully guard the horse," took leave of the king and the principal persons, and, as a relative<sup>19</sup>, departed to Dwāraka.

20. Immediately the king gave up his mind to anxiety for having sent away Krishna, and knew not what to do; when again came Vēda Vyāsa Muni and directed him. Then with great splendour he erected a beautiful building<sup>20</sup>, placed the horse in it, appointed a host of chariots, powerful elephants<sup>21</sup>, cavalry, and infantry to guard it; and then enquired of the rishi the story of king Marutta.

21. Hear, O ornament of the lunar race<sup>22</sup>! When the son of Dharma with joined hands entreated the treasury of devotion to relate to him by what rishi the sovereign Marutta performed the great sacrifice, and the manner of it, Vēda Vyāsa, with sweet speech, and to the delight of the learned, detailed to the king, in the following order, that monarch's great sacrifice.

19. i. e. with the mutual civilities and attentions observed by relatives on parting.

20. A mantapa; an open building supported on pillars, generally in front of a temple, and used as a resting place for idols before being placed on the cars at

the principal festivals. They are frequently erected as temporary buildings for use on festival occasions.

21. lit. rutting elephants; an expression used to denote elephants of large size and power.

22. Janamājaya.

ಆದೋಡನರೇಂದ್ರಕೇಳಾದಿಯುಗದಂದುವಿಷು  
 ಲಾದಿತ್ಯವಂಶದೊಳ್ಳೈರದರಿಕ್ಷಾಕುಮೊದ  
 ಲಾದವರ್ಧಮೇಕೇತೀಪ್ರತಾಪಂಗಳಿಂದವರವರಂಪರೆಯೊಳ್ಳೊ |  
 ಮೇದಿನೀಪತಿಕರಂಧಮನೆಂಬವಂಸಕಲ  
 ಭೂದೇವಕುಲದೊಳ್ಳುದ್ವಾಮನಿನಿವಂಗರಸ  
 ನಾದರಿಸಿವರಿಸಿಹಯಮೇಧಶತಮಂಮಾಡಿಸುರಪದವಿಯಂಪಡದನೂ ||೨೦||  
 ಆಕರಂಧಮನನುತನಾವಿಕ್ರಿಯೆಂಬವನು  
 ಧಾಕಾಂತನಾತನಿಂದುದೈವಿಮರುತ್ತಂತ್ರಿ  
 ಲೋಕವಿಖ್ಯಾತನಾದಂಪಗೆಗಳಂಗೆಲೈಡೆಮೊಳ್ಳುನುವೀಡುತಿರಲೈಯೆ |  
 ವ್ಯಾಕೀಣಾಚಾತುಬಲಂಪುಟ್ಟುತಿಹುದವಂ  
 ಬೇಕೆಂದಕಡೆಸಾಧ್ಯಮಾಗಬಹುದೀಧರೆಯ  
 ನೇಕಾಧಿಪತ್ಯದಿಂದಾಳ್ಳನಂದಮಲಧರ್ಮದಮೇರೆದಪ್ಪದಂತೇ ||೨೧||  
 ರಾಜ್ಯವೈಭವದಿಂದರಂಜಿಸುವಧರೆಯನಾ  
 ಮಾಜ್ಯಾಧಿಪತ್ಯದಮಹಾಧನಂನುರವಿಪ್ರ  
 ಭೋಜ್ಯಮಪ್ಪವೋಲಾನಪ್ರಪಾಲಕಂತುರಗಮೇಧಾಧವರದಮಾಳ್ವೈಗೆಳ್ಳನೀ |

22. Hear, O chief of men! In the first age of the world, in the pure solar race, Ikshwáku and others were celebrated for virtue, renown, and high dignity. In their line the lord of earth Karandhama honoured and entreated Angirasa renowned as chief of all the gods of earth<sup>23</sup>, (by him) performed a hundred horse-sacrifices, and obtained divine sovereignty<sup>24</sup>.

23. The son of Karandhama was the lord of earth Avikshi. From him sprung Marutta; who became famous throughout the three worlds. When overcoming his foes, at his breathing an immense army arose, and came obediently whithersoever he wished. He ruled the earth by his single sway, without infringing the bounds of strictest justice.

24. In order that the great wealth of the universal dominion of the earth, gladdened by imperial riches, might be enjoyed by the gods and bramins, the king desired to perform the horse-sacrifice; and in choosing a priest to conduct it, deeming the son of Angirasa most worthy for his<sup>25</sup> family, he came to Brahaspati<sup>26</sup> the priest of the gods, and thus addressed him :—

23. See p. 21, n. 50.

24. The performance of a hundred horse-sacrifices entitles the performer to the

position of Indra, as ruler of the gods.

25. Marutta's.

26. The son of Angirasa.

ಯಾಜ್ಞಯಾಜನವರಿಸು ವಾಂಗಿರಸಸುತಂ  
 ಪೂಜ್ಯನೆವಿಾಕುಲದವೇಂಬನಿತ್ಯ ಯದೋ  
 ಳಾಜ್ಯವರ್ಗಾಚಾರ್ಯನಾಗಿಹಬ್ರಹ್ಮಸ್ವತಿಯಪೊರೆಗೆಬಂದಿಂತೆಂದನೂ ||೨೮||  
 ಯೆಲೆಬ್ರಹ್ಮಸ್ವತಿಮಪ್ಪಿತಾಮಹಂಕ್ರತುಗಲ್ಗ್ನೆ  
 ಸಲೆನಿನತಾತನಂವರಿಸಿದನದರಿಂದ  
 ಕುಲಧರ್ಮಮಂಜಿತದೇನಿನೆನಗೆಯಜ್ಞ ಮಂಮಾಡಿಸೆನಲವನೊಪ್ಪಲೂ |  
 ಬಲಿರಪ್ಪಕನಲ್ಪ ಮಾನವರಮುಖಯಾಜನಂ  
 ಪೊಲಿಸುರಗುಣಕಿತಮಲ್ಲೆಂದುಗುರುವಂತದದು  
 ನಿಲಿಸಲಾನಪ್ರತಿಭಂಗಿತನಾಗಿಬಿರುತನಾರದಮುನಿವನಂಕಂಡನೂ ||೨೯||  
 ದುಗುಡದಿಂದಾನಪ್ರಪಂನಾರದಂಗೆರೆಗೆನಸು  
 ನಸುತಿದೇನೆಲೆರಾಯನಿನಗೆದುಮಾನಮೆನೆ  
 ಮಿಗೆಬ್ರಹ್ಮಸ್ವತಿತನಗೆಮಾಡಿದವಮಾನಮಂಪೇಳ್ವ ತಿವಿರಕ್ತಿಯಿಂದಾ |  
 ನಗರಮಂಪೊಗದರಣ್ಯದೊಳ್ಳುಗ್ರತಪದಿಂದ  
 ಜಗದೊಳ್ಳುತ್ಕೃಷ್ಟಪದಮಂಪಡೆವೆನೆಕೇಳ್ವ  
 ವಿಗತಮುನಿವರನಾಗಲಾಮಹೀಪಾಲನಂಸಂತೈಸುತಿಂತೆಂದನೂ ||೩೦||  
 ಜನಪನಿನಿಚ್ಚರಿಪೆನಾದಿಯೊಳ್ಪಂಕಜಾ  
 ಸನನಮಾನಸಪುತ್ರನಾದಂಗಿರಸನವನ  
 ತನುಜಂಬ್ರಹ್ಮಹಸ್ವತಿಯುಮಿನೊವನಂವತನೇಂಬವಂಬಲಕವಗೆ |

25. "Brahhaspati! My ancestor chose your ancestor to conduct his sacrifices; therefore, according to family usage, you must conduct a sacrifice for me." When he consented, Indra became angry, and hindered him; saying, "to conduct the sacrifices of mortals is pollution, and not fit for gods." As the king was returning dishonoured, he met Nárada Muni.

26. With grief the king prostrated himself to Nárada; who, smiling, asked him, "What's this, O king? you seem distressed." On which the king told him the dishonour Brahhaspati had done to him; and that, in disgust, he would not again enter the city, but, by severe austerities in the forest, obtain for himself the world's highest lot. Hearing this, the austere and excellent Muni, consoling the king, thus addressed him:—

27. "O king, I'll tell you! In the first age, Angirasa, sprung from the mind of Bramha, had a son, Brahhaspati, and another, Samvarta. The strife of kindred daily increasing between

ದಿನದಿನಕೆದಾಯಾದ್ಯಮತ್ಸ್ರರಂಪಚ್ಚುತಿತಃ  
 ಮನೆವಾತೇಯೋಲ್ಪಸುಗೇಯಂಕೋಡದೇಗುರುತಗು  
 ಲ್ಲನುಜನಂಪೂರಮಧಿನಿಕಾನಿಯೋಲ್ಪೋಗವನಾತನವಧೂತನಾಗೇ ||೨೭||  
 ಆತನಂವರಿಸಿದಡೆಯೆಜ್ಞಮಾದಪ್ಪುದುನಿನ  
 ಗೇತಕಿಂನೇಕಿಕೆನಡೆಕಾನಿಗಾಪಟ್ಟಣದೊ  
 ಲ್ಲಾತಪೋನಿಧಿನಿನಕಣ್ಣೋಗೋಚರಿಸದಿರೆವೊಲಲಪೇರ್ಬಾಘಲೋಲ್ಪಗೇ |  
 ಘಾತಿಮಾಗದವೋನಂಬಿಸುತಿಸಿದೊಡವಿಳೆ  
 ಜಾತಿಗಲ್ಲುಳುದುಕೊಂಡೆಡೆಯಾತುತಿಪ್ಪದವ  
 ಧೂತನಾಗದವಂಕಂಡುತೊಲಗಿದೊಡರುಬೆಂಬಿತವೆವೋಗಂದನೂ ||೨೮||  
 ಪೊಕ್ಕುಲ್ಲಿಪೊಕ್ಕುಬೆಂಬಿತವೆನಿಂಬರೆಕಂಡು  
 ಸಿಕ್ಕಿದತ್ತಣದೆಂದುಬಯಿದವಂಪೊಯಿದವಂ  
 ಮುಕ್ಕುಳಿಸಿಮೇಲುಗಲ್ಪವನದೇನಾದೊಗಂಮಾತುವನ್ನಿನಿದಕ್ಕೇ |  
 ಹೆಕ್ಕುಳಿಸಿಹಿಂಮೆಂಟ್ಟಿದೊಡಾರೊರೆದರೆಂ  
 ನಿಕ್ಕೆಯಂಪೇಲೈಂದವಂಕೇಲೈಡೆನ್ನನಿದಿ  
 ರಕ್ಕಿನಾರದನರುಪಿತಾಕಿಚ್ಚೆನೊಳ್ಳಬ್ಬದ್ದನೆಂದುಸುಪೋಗಂದನೂ ||೨೯||

them, Brahaspati turned out his younger brother without giving him his share of the property. On which he became an ascetic, and went to Kási, where he now resides.

28. If you make choice of him the sacrifice will be performed; why further thought? Proceed to Kási. Should you not see that Treasury of devotion in the city, if you throw in the large city-gate a wounded corpse<sup>27</sup>, all classes will walk over it; when he, a sanyási, sees it, he will turn aside. Knowing him by this, follow him closely.

29. When he sees you following closely, entering where he enters,—wondering whence he has been discovered, he will abuse, and beat, gather saliva, and spit upon you, and more than this he will perhaps do. If you are glad at this, and do not shrink, he will ask, “Who told you where I was? Say!” Then put me forward, and say, ‘Nárada told me, and threw himself into the fire<sup>28</sup>.’ Go?”

27. Or, a dead body that has been beaten. As it is improbable that any persons would walk over a dead human body, the poet is supposed to mean by this expression, the husk of rice; which has been

beaten, and resembles a corpse in being a mere cast off covering of the grain. Sanyásis carefully avoid treading upon it.

28. This falsehood is told lest Samvarta should curse him.

ನಾರದಂತನೊಳ್ಳರುಸಿದಬುದ್ಧಿಯಂಕೇಳ್ವ  
 ಭೂರಮಣನಲ್ಲಿಂದಬೀಳ್ವೊಕ್ಕುಂಡುಕೆಮೌಳಿ  
 ತಾರಕಬ್ರಹ್ಮೋಪವೇಶದಿಂಪ್ರಾಣಿಗಳ್ಳಾತ್ಮಸಾಯುಜ್ಯಮೀನಾ |  
 ಭೂರಿದುರಿತಂಗಳಂಕಂಡಮಾತ್ರದೊಲೆಸಂ  
 ಹಾರಮಂಮಾಳ್ವನಿಖಿಳಪುಳಯಬಾಧೆಗಳ್  
 ದೂರಮೆನಿಪವಿಮುತ್ತುಕಾಸಿಗೈತಂದುವಿಶ್ವೇಶಂಗೆಪೊಡಮಟ್ಟನೂ ||೩೦||  
 ಬಲಿಕ್ಕಲ್ಲಿನಾರದಂಪೀಳ್ವಂತೆಭೂನರಂ  
 ಪೊಳ್ಳಲಪೀಬಾಣ್ಣಿಲೈಕುಣವಮಂತಂದಿರಿಸ  
 ಲುಳ್ಳಿಮುದೆಡೆಯೊಡುತಿಡುಡುಜನಂಕಂಡುಗಂವತನತ್ತಲೆತೊಲಗಲೂ |  
 ಬಲಿಬಿಡಿದುಪೊದಡವನೀಶನಂಬೈದುಪೊ  
 ಯ್ದುಳ್ಳಿವಿಕನಲ್ಪಗುಳ್ಳೊಕುನಿಸೂಕಲದ  
 ಕಳುಕದಿದೊಡೆತಾನದಾರೆಂದುಬಂದೆನೀನೆಂದುನೃಪನಂಕೇಳ್ವನೂ ||೩೧||

30. When the king heard the counsel of Nárada, he started thence, came to Kási—where the Moon-crested<sup>29</sup>, by the absolving Bramha-mantra, gives to all living beings absorption into the deity<sup>30</sup>—the mere sight of which destroys the multitude of sins—and which keeps at a distance all the pangs of dissolution<sup>31</sup>—and prostrated himself to Vishvésha<sup>32</sup>.

31. There, as Nárada had directed him, the king brought and laid a corpse in the large city-gate. The people walked over it; Samvarta seeing it, turned aside. When the king followed closely, he abused, beat, and vexed him, got angry, spat, hawked, and pushed him. When the king showed no sign of fear, he asked him, “Whom do you suppose me to be that you have come?”

29. Shiva.

30. Absorption into the deity is the highest aim of Hindoo aspiration. The sacredness of the city of Kási (Benares) and the ground for several miles round it is such, that whosoever dies there obtains final absorption into the deity at once, without the necessity of being purified by a succession of births. When any living creature dies there, Shiva is said to repeat in its ear the sacred form of words that gives final happiness. As these words must always be uttered in

the right ear, it is believed that any animal or man falling suddenly in death with his right ear downwards, is by an unseen power, instantly turned over.

31. Dissolution of all things as at the end of the world; because death is to him who dies as the dissolution of the world. The holiness of the city delivers all who reside in it from the necessity of successive births and deaths.

32. The form of Shiva worshipped at Kási.

ಸುರಪುರೋಹಿತನನುಜನಂಗಳರನನೂನುಮುನಿ  
 ವರಮೌಲ್ಯಗಂವತೇನಂದರಿದುಬಂದುನಿಂ  
 ನಿರವಂವರೀಕ್ಷಿಸಿದನೆಂದುನೃಪನುಸುರಲವರಾನೀನಗೆವೇಳ್ವರೆನಲೂ |  
 ಪರಮಮುಷಿನಾರದಂತನಗೊರದುಕೂಡೆತಾ  
 ಸುರಿಯೊಳ್ಪ್ರವೇಶಿಸಿದನೆನಿತಾಪಸಂತಿಳ್ಳಿದು  
 ಕರುಣಾದಿಂದೇತಕೈತಂದೆನೀನಾರೆಂನೊಳ್ಳಹಕಜ್ಜಮೇನೆಂದನೂ ||೩೭||  
 ಅದೊಡೆಮರುತ್ತನಾನಾವಿತ್ತಿನೃಪಸುತಂ  
 ಮೇದಿನಿಯೊಳ್ಳೆನಗೆಹಯಮೇಧಮಂಮಾಡಿನೆಂ  
 ದಾದರಿಸಿನಿಮಂನಂಕೇಳ್ವೊಡಾತಂತಿರಸ್ಯರಿಸಿದೊಡೆನಿನನೂ |  
 ಅದೇವಮುನಿವೇಳ್ವಜೈತಂದೆನೆನ್ನಧ್ವ  
 ರೋದಯಕನೀನಲ್ಲದನ್ಯರಂಕಾಣೆನೆಂ  
 ದಾದಿನಪಕುಲದರನನಂದುನಂವತೇನಂಬೇಡಿಕೊಳ್ಳಲಿಂಶೆಂದನೂ ||೩೮||  
 ಶೇನಾದುದೆಲೆರಾಯನಿನಯಜ್ಞಕೈತಾ  
 ನೋಸುರಿಸುವವನಲ್ಲಪುರುಡಿಂಮಮಾಗ್ರಜಂ  
 ಪಾಸವನಮುಖದಿಂದೊಡಂಬಡಿಸಿಮುಖಕೆತಾನಧ್ಯಕ್ಷನಪ್ಪೆನೆಂದೂ |

32. "Knowing you to be the younger brother of the Immortals' priest, and the son of Angirasa, Samvarta, Crown of the most eminent saints, I came and sought out your abode," the king replied. "Who told you?" he enquired. "The most excellent rishi Nārada told me, and instantly entered the flames," he said. Understanding which, the saint graciously enquired, "Why have you come? Who are you? What is your business with me?"

33. "I am Marutta ; son of the king Avikshi ; I respectfully entreated your elder brother to conduct for me in the world a horse-sacrifice. When he treated me with contempt, that divine Muni directed me to you, and I came; for the dawning of my sacrifice I know of none but you." Thus that king of the solar race besought Samvarta, and he replied :—

34. "'Tis well, O king! I will not decline your sacrifice ; but should my elder brother, through jealousy, and by the mediation of Indra, make an agreement, and earnestly desire to become the conductor of the sacrifice, say! what will you

ಆಸೆಯಿಂಕೇಳ್ವೊಡೆಗೈವೆನಿಪೇಳ್ವೆನ  
 ಭೂಸುರನವಧೆಯೆಗತಿತನಗಹುದುನಿಮಂಪು  
 ಯಾನದಿಂಬಿಟ್ಟುಡೆಂದರಸಂಪ್ರತಿಜ್ಞೆಯೆಂಮಾಡಲವನಿಂತೆಂದನೂ ||೩೪||  
 ಯಾಜಕಂತಾನಪ್ಪಿನಧ್ವರಕೆನೀನಿದು  
 ರಾಜಿವಹಿಮಾಲಯದೊಳ್ಳೆಸವರಜತಾದ್ರಿಯೊಳ್  
 ತೇಜೋಮಯೆಂಸದಾಶಿವನಿಪ್ಪನಾತನವದಾಬ್ಜಮಂಪೋಗಕೂಡೂ |  
 ಪೂಜೆಗೈದೊತೆಕನಕರಾಶಿಗೃಹಿತ್ತಪಂ  
 ಮೂಜಗಂದಣಿವಂತೆವರಮುಂನಡವುದೆನ  
 ಲಾಜನವನ್ನಿಗೈತಂದುಗಿರಿಜೇತನಂಪ್ರಾರ್ಥಿಸಿದನರ್ಥಿಯಿಂದಾ ||೩೫||  
 ಶರುಣೇಂದುಮೌಳಿಯಂಪ್ರಾರ್ಥಿಸಿದೊಡುತ್ತನತಿ  
 ಕರುಣಾದಿಂದಪರಮಿತವಸ್ತುವೆಂಬಜಕಹಿಮ  
 ಗಿರಿತಟದೊಳಾನೃಪಂಕಟ್ಟಿಸಿದನಧ್ವರನುಕಾಲೆಯಂಕನಕದಿಂದಾ |  
 ವರವೈದಿಕಪ್ರಮಾಣದೊಳೊಂದುವಿಪ್ರರಂ  
 ಕರನಿನಂವತನಂಕೂಡಿಕೊಂಡುತ್ಸವದೊ  
 ಳರಸಂಮಹಾಕ್ರತುಪ್ರಾರಂಭದೊಳ್ತೈರದನೈತ್ಯಯೇವಿಭವದಿಂದಾ ||೩೬||  
 ಕೇಲ್ದಂಬ್ರಹ್ಮಹಸ್ತತಿಮರುತ್ತನಮಪೋದಯವ  
 ಶಾಲ್ದನತಿಚಿಂತೆಯೆಂಮುಂದೆಧನಯುತನಾಗ  
 ಬಾಲ್ದಪಂಸಂವತನೇಂಬವುರುಡಿದುಬೈಗಂಬಟ್ಟಿದಿವಿಜವತಿಗೇ |

do?" "May the fate of the bramin's murderer be mine, if through trouble I forsake you," he swore, and the Muni thus replied :—

35. "I will be priest for the sacrifice. If you now visit and worship the lotus-feet of the glorious and ever-propitious Shiva, who dwells in the silver mountain that shines brilliantly amongst the radiant Himalayas, he will give you piles of gold ; and a splendid sacrifice will be performed so as to satiate the three worlds." On this the king went thither, and earnestly besought the lord of Párvati.

36. When he besought the New-moon-crested, he most graciously bestowed upon him boundless wealth. Then, at the foot of the Himalayas, the king built a splendid sacrificial hall of gold ; then, according to the renowned vedas, called the brahmins ; and, with Samvarta, in wealthy splendour, joyfully commenced the great sacrifice.

ಪೀಲ್ದ ತವನ್ನಾಯಂಕಳುಪಿಡೊಡೆದೀಜ್ಜೆಯಂ  
 ತಾಲ್ದ ಸೆವಭೂವನೆಡೆಗೈತಂದುವೃತ್ತನಂ  
 ಶೀಲ್ದ ವಂತನೊಳಾದಮಾತನಂತೆಂದುವಿವರಿಸಿದನಾಕೃತಾನೂ ||೩೭||  
 ರಾಯಕೇಳಿಂದ್ರನಾಡಿದಮಾತನೊರವೆನಾ  
 ನೀಯಜ್ಞಮಂಭುಪಸ್ವತಿಯುಕೈಯಂತೊಡಗ  
 ಸಾಯಸಂಬಟ್ಟುಸಂವತೃನಂವರಿಸಬೇಡೆನ್ನಾಜ್ಞೆಯಂವಿರಾಡೊಡೆ |  
 ವಾಯದಿಂದಧ್ವರಂಕೆಡುವಂತೆಮಾಡುವೆನ  
 ಪಾಯಮಂನಿನಗೆಂದುಪೀಲ್ದಸುರವನೆಂಬ  
 ವಾಯುಸುನಂನೋಡಿನನುನಗುತವಿನಯೆದಿಂಭೂಪಾಲನಂತೆಂದನೂ ||೩೮||  
 ಗುರುವಿಕುಲಗುರುವೆಂದುವೊದಲೆನಾಂಪೋಗಿವಿ  
 ಸ್ತುರದಿಂದಮಾಡಿನಧ್ವರವನೆಂದಾಡಿದೊಡೆ  
 ನರಯಾಜನಕ್ಕೊಲ್ಲೆನೆಂದಬಲಿಕ್ಕೈಸಲೆಸಂವತೃನಂಮುಖಕ್ಕೋ |  
 • ವರಿಸಿದೆನನತ್ಯಮಂನುಡಿಯಲಂಜುವೆನಿಂನು  
 ತುರಗಮೇಧಂನಡೆಯದೊಡೆಮಾಣಲೆಂದುಭೂ  
 ವರನ್ನಾಯಂಬೇಡಿಕೊಳ್ಳುತಿರಲ್ಕುಂಡುಕನಲ್ದಾ ಮುನಿವನಂತೆಂದನೂ ||೩೯||

37. Brahaspati heard of the commencement of Marutta's sacrifice. He was greatly distressed. He was vexed with jealousy because Samvarta would hereafter live in affluence ; and told the Ruler of the gods ; who despatched Agni. The god of fire came to the king as he shone resplendently in the preparatory rites, and delivered the message that Indra had given him :—

38. "Hear, O king ! I deliver the message of Indra : Indra commands, Perform this sacrifice by means of Brahaspati ; do not, through offence, choose Samvarta ; if you transgress my command I will bring upon you calamity so as for ever to spoil the sacrifice." When Agni delivered the message, the king looking on him, smiled, and humbly thus replied :—

39. "Regarding Brahaspati as the priest of our tribe, I went first to him, and earnestly besought him to conduct the sacrifice. When he replied, ' I will not undertake the sacrifice of mortals,' I chose Samvarta for the sacrifice ; I fear to lie. If the horse-sacrifice proceed no further, be it so." When the chief of Munis saw the king entreating Agni, enraged, he thus replied :—

ಭೂಕಾಂತನಿಗನಗನೊಳ್ಳುಪಹಾರಮೇಕೆಂನು  
 ಸಾಕೀತನಂಕಳ್ಳುಪುಯ್ಯಮಂಕೆಡಿಸಿದೊಡೆ  
 ನಾಕಮಂಕೆಡಿಸುವೆನಕಲಮಂನುಡುವನಲನಂನುಡುವಿನೀಕ್ಷಣದೊಳ್ಳೂ |  
 ಪಾಕಕಾಸನನೊಡಗೊಂಡುಬರಲಗ್ನಿಯೆಂ  
 ನೂಕೆಂದುನಂವತನಾಡಬ್ಬಿದದುನುರ  
 ಲೋಕಕ್ಕೆಪೋಗಿವೈಕ್ವಾನರಂವಜ್ರಗರುಪಿದೊಡಾತನಿಂತೆಂದನೂ ||೨೦||  
 ಯಿಂನೊಂದುಭಾರಿನೀಂಪೋಗಿಪೀಳ್ಳಾನಪ್ರಪತಿ  
 ಗೆಂನವಜ್ರಕ್ಕೆಗುರಿಯಾಗಬೇಡೆನಲಗ್ನಿ  
 ತಂನಕೈಯೊಳ್ಳುಸಾಗದಂಜುವೆಂನಂವತನತಿತಪೋಬಲನಿಶೈಯೊಳ್ಳೂ |  
 ಮುಂನಭೂನುರಕಾಪದಿಂದಪಲರಳ್ಳಿದುಳ್ಳಿದು  
 ಬಂನಬಟ್ಟವರುಂಟುಸಾಕೆಂದುಪಿಖಿತೊಲಗೆ  
 ಮಂನಿಸಿಪುರಂದರಂಧೃತರಾಪ್ರನೆಂಬಗಂಧವಾಂಗೇನೇಮಿಸಿದನೂ ||೨೧||  
 ಧೃತರಾಪ್ರನೆಂಬಗಂಧವಾರಾಜಂಬಂದು  
 ಕತಮುಖಂನಂವತನಾಂನಿಟ್ಟವರಬೃಹ  
 ಸ್ಪತಿಯೆನಧ್ವರಕೆವಂನದೊಡೀಗವಜ್ರದಿಂದರಿದಪಂನಿನನೆಂದೂ |

40. "O lord of earth! Why do you show respect to this fellow? No more! Enough! Dismiss him! If they spoil the sacrifice, I'll burn up heaven; Agni who burns up all things, this instant I'll burn up. Let him bring Indra! Agni discard!" Samvarta spoke; and Agni terrified, went to the gods' abode, and told to Indra; who thus replied:—

41. "Go again, and warn the king not to expose himself to my thunderbolt." "This I can't do; I'm afraid. Samvarta is in the world a mighty saint<sup>33</sup>. In former times many have perished by the bramins' curse, or, surviving, have been ruined. Enough!" Thus Agni said, and turned away. Indra kindly spoke to him<sup>34</sup>, and commanded a Gandharva named Dhritarāshtra.

42. Dhritarāshtra, the Gandharva king, came, and said to the lord of earth, "Indra declares that if you do not abandon Samvarta, and choose for your sacrifice the excellent Brahmaspati, he will this instant cleave you with his thunderbolt." Hearing

33. One who by long practice of religious austerities has obtained supernatural power.

34. To prevent his going away.

ಕ್ರಿತಿವತಿಗೇವೇಲ್ಲೊಡದಕೇಲ್ವಾ ಮುನೀಶ್ವರಂ •  
 ಖತಿಗೊಂಡಪಾತಂಮರಳ್ಳು ಶಕ್ರಂಗರುಪ  
 ಲತುಳ್ಳನಂನಾಹದಿಂಪೊರಮಟ್ಟಿನಿಂದ್ರನನಿಮಿಪನಿಕರಗಡಣದಿಂದಾ ||೪೮||  
 ಕೋಪದಿಂದಾಗಲೆತ್ತಿದವಜ್ರಹಸ್ತದಿಂ  
 ದಾಪುರಂದರನೈವೇಕಂಠುನಡನಡುಗುತಿಹ  
 ಭೂಪನಂಸಂತೈಸಿನಂವತನಿಂದ್ರಾನ್ನಿವೊದಲಾದಮರಗಣವನೂ |  
 ರೂಪಿಸಿದಚಿತ್ರಪಟದಂತಾಗನಿಲಿನಲ್ಪು  
 ತಾಪಂಗಳ್ಳುಡುಗಿನಿಜ್ಞಾನಿಕರಮಳ್ಳವಳ್ಳಿಯು  
 ಲಾಪರಮಧಾಮಿಹಮರುತ್ತಂತಪಸ್ವಿಯಂಜೇಡಿಕೊಂಡೆನಯದೊಳ್ಳೂ ||೪೯||  
 ಯೆಲೆಮುನೀಶ್ವರಹವಿಭಾಹಮಂಕೊಂಬಮರ  
 ಕಾಲಮಿಂತಿರಲ್ಲಹುದೆವೃತ್ತೃಕ್ಷಮಾಗಬಂ  
 ದೊಲಿದೆನಯಾಗದೊಳ್ಳವನಯದಿಂದೀಸಿಕೊಳ್ಳಲಾಹುತಿಯಪಸುಗೆಗಳನೂ |  
 ನಲಿಸಬೇಕೆನಬಿಂನವವನೀಸುರಪನೊಳ್  
 ಕಲವಮಂಜಿರಿಸೆಂದುಭೂವಲ್ಲಭಂಕೃತಾಂ  
 ಜಿಯಿಂದಗಂವತನಂಪ್ರಾರ್ಥಿಸಿದೊಡಿತನಾನೃಪನವಾಂಛಿತವನೂ ||೫೦||  
 ಭೂಮಿಾಶಕೇಲ್ವಾಕನಂವತನಮುನಿವರನ  
 ಸಾಮರ್ಥ್ಯಮಂನೋಡಿಸೈರಮಂಜಿಟ್ಟುಗು  
 ತ್ರಾಮಂನಕಲದಿವಿಜರೊಡಗೂಡಿಯೊಜ್ಜದಹವಿಭಾಹಮಂಕೊಂಬಡೇ |

this, the chief of Munis became enraged. Dhritarāshtra returned, and told the Thunderer; who then set out with the assembled hosts of deities in fierce<sup>35</sup> array.

43. With thunder-bearing hand in fury raised, Indra approached. Seeing him, the monarch trembled. Samvarta comforted him, and fixed, immovable as painted figures, Indra and all his multitude of deities. Their spirit gone, the host of gods lost all their power. On which the virtuous Marutta thus humbly prayed the saint:—

44. “O lord of Munis! shall the whole race of gods who take the sacrificial offerings, thus remain? Let them appear in person, and in my sacrifice, well pleased, humbly receive their portions of the burnt-offerings. Grant my prayer! End my dispute with Indra.” When the sovereign, with joined hands, thus entreated Samvarta, he granted the king’s desire.

ಪ್ರೇಮದಿಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಬಂಜಿರುತಿರ್ದ  
 ನಾಮರುತ್ತಂಗೇಸಂತೋಷಂನೆಗಲ್ಪದುಮ  
 ಹಾಮಖಂಸೆರದುದುಸಮಸ್ತವೈಭವದವಿನ್ದಾರದಿಂಬ್ರಾತಮಾಗೇ ||೪೬||  
 ವತೇಸಿತುವೈದಿಕವಿಧಾನದಿಂದೆನೆವಸಂ  
 ವತೇಮುನಿಮಾಡಿಸೆಮಹಾಧ್ವರಂಸಕಲದಿವಿ  
 ಜತೇಮತಂಮಭಾಗಂಗಳಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಕೈಕೊಂಡರಿದೋ |  
 ಮತ್ಯೋಲೋಕಂಕನಕಮಯಮಾಗೆಭೂಮಿಯಮ  
 ರತೇಗದುಜೊತ್ತದಕ್ಷಿಣೆಗಳಿಂದಣಿದುಬಿಸು  
 ಟತುಹಿಗಿರಿಯೊಳಗಣಿತಹೇಮರಾಶಿಗಳನೇನೆಂಪೆನಚ್ಚರಿಯನೂ ||೪೭||  
 ಪಾರ್ಥಿವಾಗ್ರಣಿಮರುತ್ತಂಬಳಕವಿನಯದಿಂದಿಂ  
 ಪ್ರಾರ್ಥಿಸಿದನಿದ್ರಾದಿಗಳನಮಮದದೊಳಿ  
 ಷ್ವಾರ್ಥಮಂಸಲಿಸಿದದೇಣಿದಲಿಸಿದದ್ವಿಜಭೂರಿದಕ್ಷಿಣೆಗಳಿಂದಾ |  
 ಸ್ವಾರ್ಥಮೆಲ್ಲಮನಿತ್ತುಸಂವರ್ತಮುನಿಗೆಮಖ  
 ತೀರ್ಥದೊಲ್ಲದುಕುಚೆಯಾಗದೇವರ್ಕಳದು  
 ಸಾರ್ಥಮೆನೆಚಿರಕಾಲಮವನಿಯೊಳವಂಬಾಳ್ವದಡದನುತ್ತಮಗತಿಯನೂ||೪೮||

45. Hear, O lord of earth<sup>36</sup> ! When Indra saw the power of the great Muni Samvarta, he laid aside his enmity, and affectionately came in person with all his deities to partake of the sacrificial offerings. Marutta's joy was full ; and the great sacrifice, renowned by all the grandeur of wealth, begun.

46. Conducted according to the vedas by the renowned Muni Samvarta, the sacrifice proceeded. All the gods were present, and received their portions. The earth became gold. The gods of earth, wearied by the gifts they carried away, cast down, in the Himaláyas, countless heaps of gold. How shall I describe the marvel ?

47. After this, Marutta, chief of kings, humbly besought the gods ; who kindly fulfilled his desire. The bramins were satiated and wearied by the multitude of gifts. The king gave his all to Samvarta Muni. Having bathed in the sacrificial water<sup>37</sup>,

36. Janaméjaya.

37. When the sacrifice is finished, all who have taken part in it purify themselves by bathing in the water that is

left from the sacrifice, which has been sanctified by the repetition of sacred verses.

ರಾಯಕೇಳಾಯಜ್ಞ ಸಂಗತಿಯನಾಬಾದ್  
 ರಾಯಣಂಪೇಶ್ವ ಜಿಞಕವನಿವಂಧಮೇಸಾ  
 ರಾಯಮಂಕೇಶ್ವ ನಾಮನಿವರನೋಳಾವನರನಾವಕೃತ್ಯಂಗೈಯ್ಯೂಲಾ |  
 ಬೀಯದಜನಂದಶೈವದ್ವಿಲಿ ನಾರಕದಬಿರು  
 ಬೀಯದನುಖಂಪರದೊಳೈಂತುಮೊರಕೊಂಬುಮೆಂ  
 ದಾಯದಲಿವಿಸ್ತರಿಸಿವೇಳ್ಳುದೆನೆಕುಕತಾತಧಮೇಜಂಗಂತೆಂದನೂ ||೪೮||  
 ಸಾವೇನಿಗಮಾರ್ಥಮಂತಿಲ್ಲದುಸತ್ಯಮೇಮಂ  
 ಸಾವೇಕಾಲಂಗೈದುಪರವಧೂವಿಷಯಮಂ  
 ಸಾವೇಚಿಂತೆಯನುಳ್ಳದುಮೋಕಾಪವಾದಮಂಪರಿಹರಿಸಿವರರೊದವೆಗೇ |  
 ಪಾವೇನಲ್ಲದೆನದಾಚಾರದಿನದೆಮೊಡಾ  
 ಪಾವೇನಿಹದೊಳ್ಳುತಿಪರನಾಗಿಬಿಞಕವಂ  
 ಪಾವೇನುತ್ತಮಗತಿಗೇದೇಹಾವಸಾನದೊಳ್ಳೊಪ್ಪಾಲಕೇಳೈಂದನೂ ||೪೯||  
 ಸವೇಧಮೇಗಲೈನರಿದೊವಿದೊಡೆರಣಕೆಬೇ  
 ಸವೇನಲ್ಲದೊಡಾತ್ಯವಿದನಾದೊಡೆಲೈಯೊಳ್ಳೈ  
 ಸವೇತದುಕ್ತತ್ರಿಯಂಕಾದಿಮಡಿಮೊಡೆನೂಕೆಗೊಂಬನುರಾವತಿಯನೂ |

they were purified ; and the gods declared, “ This has succeeded.” The king lived long in the world, and obtained eternal blessedness.

48. Hear, O king ! When Vēda Vyāsa had related the account of the sacrifice, the king asked of the good Muni the principles of duty : “ Fully explain to me what man, performing what deeds, will obtain unfading fame here, and how attain hereafter bliss free from the wailing of hell.” Vēda Vyāsa replied:—

49. “ Hear, O protector of the earth ! The Bramin who fully understands the védas, at all times performs virtuous deeds, abstains from the thought that leads to the desire for strange women, preserves himself free from the world’s reproach, looks not upon the property of others, and is regular in all his conduct,—is renowned in this world ; and, at death, leaps to the highest heaven.

50. The Kshatriya who knows and strictly practises every duty, who does not flinch in war, and is skilled in sacred science,—obtains fame in this world ; and, dying in battle, takes Amarāvati<sup>38</sup> by storm<sup>39</sup>.

88. See p. 11, n. 22.

39. Or, as lawful plunder.

ದುರ್ವಚನಮಂನುಡಿಯೆ ದತಿಥಿಗಳೆನೆನುಡಿಯೆ  
 ದುರ್ವಾಧನಮಂಕೂಡಿದೋರಕ್ಷಣಂಮಾಳ್ವು  
 ದುರ್ವರೆಯೊಳ್ಳಿದುಕ್ಕೀರ್ತಿವೈಕ್ಯಂಗೆವರಗತಿಮುಕುಂದನೇವೆಯೊಳ್ಳಪ್ಪುದೂ ||೫೦||  
 ದ್ವಿಜರಾಸರಂತಲೈದುಬೆಸಗೈವತೂದ್ರನುಂ  
 ದ್ವಿಜರಾಜವಾಹನನಸ್ತರಣೆಯಿಂದೈದುಮಂ  
 ದ್ವಿಜರಾಜಸಂನಿಭದನುಗತಿಯಂಜಗದೊಳ್ತದುಕುಲ್ಪಿಸ್ತಿಯೊಳ್ಳೋಗೇ |  
 ನಿಜನಾಥಭೀತೆನುಚರಿತ್ರಗುಣವತಿಮಾನಿ  
 ನಿಜನಾವವಾ ದವಿರಹಿತೆಯೆನಿಪನಾರಿಯಂ  
 ನಜನಾದಿನಿಜಕಾರವಂದಿಸುವರೇನವಳಸುಕೃತಮೆಂತೋಧರೆಯೊಳ್ಳೂ ||೫೧||  
 ಪತಿವೈವಮೆಂದರುನಡೆವನತಿಗಹುದುವರ  
 ಗತಿಯುಲ್ಲದಂಗನೆಯರತಿನಾಹನಿಗಳವರ  
 ಕೃತಕೇಲಿಂಗಳ್ಯಂನಂಬಲಾಗದುಮೇಣ್ವತಂತ್ರಮಂಕೊಡಲಾಗದೂ |  
 ಪಿತನಿಂದಬಾಲ್ಯದೊಳ್ಳಪ್ಪತಿಯಿಂದಪ್ರಾಯದೊಳ್  
 ಸುತನಿಂದವೃದ್ಧಾಪ್ಯದೊಳ್ಳುಲಿಸ್ತಿಸುರ  
 ಷ್ಠಿತೆಯಾಗದಿದೊಡವಳ್ಳಂದನಿಜವಂತಕುಪಹತಿಬಂದಲ್ಲದಿರದೂ ||೫೨||

The fame of the Vaishya in the world is to abstain from abusive language, to use no harsh words towards his guests<sup>40</sup>, to gather great riches, to keep herds of cattle; and his future bliss is in the service of God.

51. The Súdra who serves and obeys the twice-born<sup>41</sup>, attains, by meditation on Vishnu, a lot equal to the highest bramin. Thus also is it in the world amongst respectable females: a woman who fears her lord, of good conduct, amiable disposition, virtuous, and free from reproach,—Brahma and all the gods will reverence. What, and how great, is her good fortune in the world!

52. The wife who deems her husband God, and walks accordingly, has future bliss. Women who are otherwise are desperately wicked; their hypocritical virtue must not be trusted; they must never be left without control. If a respectable woman be not under the care of her father in childhood, her husband in youth, and her son in old age, her family cannot but be ruined by her.

40. Including also beggars; to whom, if he have nothing to give, he must at least give kind words.

41. i. e. the three castes already mentioned; whose investiture with the sacred cord constitutes them twice born.

ವರಯುಜ್ಜ ಶಾಲೆಯುಂಜಾಲೆಯುಂದ್ವಿಜಪಂಕ್ತಿ  
 ಸರಿಶೋಭಿಸದೊಡೆನತ್ಸವಿತೆಯುಂಯುಪತಿಯುಂ  
 ಚರಣಗತಿಸಮತೆವೊತ್ತಿ ರದೊಡಬ್ಜ ರಿಯುಂನಾರಿಯುಂಜಾರುತರದಾ |  
 ಕರಭೋರುಕಾಂತಿಸಂಯುಕ್ತ ಮಾಗಿರದಿದೊ  
 ಡರನಾಲ್ವಧರಣಿಯುಂತರುಣಿಯುಂಕಾಲಿಸಾಂ  
 ದರಿಯಮಾಗಿರದೊಡೆನುಮಾಂಗಲ್ಯಮಾಗಿ.ನುಂಮೇಲೆಯುಂನತಿಯುಂಪುಡೇ||೫೩|  
 ಮಾವಂಗೆಭಾವಂಗೆಮೇಣತ್ತೆಗೈದೆಸಂ  
 ಭಾವಿಸುತನೇವಿಸುತಕಾಂತಂಗೆನುರತಸಂ  
 ಜೀವನವನೀವನವಯುವತಿಗಡಲಕ್ಷಣಂಸುಕೃತಫಲಮಂತ್ಲದೇ |  
 ಪಾವಿನಂತಾವಿನಂತಡಿಗಡಿಗಿವೊರದೆದ್ದು  
 ಡಾವರಿಸೀವರಿಸಿಮನೆಗೆಲಸಮಂಗೈಯ್ಯ  
 ದಾವನಿತೆನಾವನಿತೆಲೇನಿನಿಸದಿಹಳೆತತ್ಪ್ರತಿಗೆತದ್ಗುರುಜನಕ್ಕೇ ||೫೪||  
 ಕಾಲನಾಲಿಗೆಗಲಂಕಪ್ಪಾಮೇದಿನಿಯ  
 ಮೇಲೆಕಾಲಂಗುರಿಗಲೊರಗೆಯೊಳಗೊಂದದಿರೆ  
 ಬಾಲೆಗಲಕ್ಷಣಂಮುತ್ತೈದೆತನಮಾಗಲಿಯದುವಿಧವೆಯಾದಜೇ |

53. If a splendid sacrificial hall and a girl be not adorned by rows of the twice-born<sup>42</sup>,—if a good poem and a damsel do not move with even feet<sup>43</sup>,—if the moon and a woman do not possess the charming *karabhōrvakanti*<sup>44</sup>,—if a sovereign's country and a female be not beautiful by means of *shali*<sup>45</sup>,—will they have *sumāṅgalya*<sup>46</sup> or exaltation?

54. The excellence of a young woman who honours and reverences her father-in-law, brother-in-law, and mother-in law, and affords her husband that comfort which is the elixir of life, —is the reward of her merit (in previous births.) But the woman who, like a snake or a cow, is frequently huffing<sup>47</sup>, getting up, snapping, and bullying, and neglects her household duties, —will not that woman's death be regarded by her husband and relatives as the greatest blessing?

42. i. e. brahmins and teeth. The latter are called twice-born from there being both a first and a permanent set.

43. The feet of a poem must be equal; and the feet of a damsel must make an even impression on the ground in walking.

44. These words signify, as applicable to the moon, the splendid lustre of its rays,

and the stars; as applicable to a woman, the beauty of that part of the hand that extends from the wrist to the little finger, and limbs.

45. Rice crops, and beautiful eyes.

46. Prosperity, and matrimony.

47. As a snake before it strikes, or a cow with a young calf, threatens any one who goes near it.

ಶಿಲಮಾಲಂಬಿಸಿತವಮನೆಯೊಳ್ಳಾದನಿತು  
 ಕಾಲಮಾಲಸ್ಯಮಿಲ್ಲದೆಸದಾಚಾರಕನು  
 ಕೂಲೆಯಾಗಿರುತ್ತಿದ್ದೇಹಮಂದಂಡಿನಲ್ಪತಿಲೋಕಮಂಪಡೆವಳೂ ||೨೪||  
 ವಿಟಗೋಷ್ಠಿಯೊಳ್ಳೋಗಮಂಜಯನಿಕಾಮಲಂ  
 ಪಟಿಯಾಗಿಮೋರ್ಧಮಂಘುಳಿಸಿಗರ್ವದಿಂ  
 ಜಠರಮಂವೊರವುತ್ತಪಿರೆಯುರ್ಚಿದುರಗಾಯವೋಲಿಹದುಷ್ಟವಿಧವೆಗತಿಯೂ |  
 ಘಟಿಪುದಾವಂಗವನುಮವಳ್ಳುಮವಳ್ಳಾನ್ಯುಂ  
 ಸಟಿಯಲ್ಲಮೂವರುಂಪತಿತರದರಂದನಂ  
 ಕಟದೊಳುಂನೋಡಲಾಗದುಪರಸ್ತ್ರೀಯರನೆರದಡಕ್ಕೂಲಮವ್ವುದೇ ||೨೫||  
 ಗೃಹಕೃತ್ಯಮಂಜಿಟ್ಟನೆರೆಮನೆತವಮನೆಯೊ  
 ಳ್ಳಹಳೆಳೆಯರಂಚುಂಬಿಸುವಳೊಲಿದುಪಾಡುವಳೆ  
 ಗಹಗಹಿಜರಿದೆನಗುವಳೆಬೀದಿಗರನ್ನೆದೆಬಾಗಿಲೊಳ್ ನೋಡುತಿಹಳೂ |

55. The girl who has black feet and tongue, and whose toes, in treading on the ground, are not closely joined, cannot know the wedded state<sup>48</sup>. Yet when she is a widow, by the practice of virtue, remaining in her father's house, never being idle, strictly adhering to good conduct, and self-mortification, she may attain the heaven of her husband.

56. But whosoever has to do with a depraved widow who, longing for the company of fornicators, being libidinous, getting money, and impudently living in luxury, is like a snake that has cast its skin<sup>49</sup>—both he, and she, and her husband<sup>50</sup>—this is no lie—the whole three are sinners. Therefore one must not even in extremity, look upon strange women<sup>51</sup>. If one has anything to do with them, will his family abide?

57. A woman who neglects her household duties, and goes to her neighbours' or father-in-law's house, one who is perpetually kissing young people, one who sings when she pleases<sup>52</sup>,

48. i. e. her husband will die before the marriage is consummated. Parties are betrothed whilst children; and if the bridegroom dies before they are of age to marry, the bride is not permitted to marry another; and the death of her husband is attributed to the sins she has committed in a former birth.

49. Immediately after casting its slough the snake is said to be most vigorous, and its poison most virulent.

50. Who has previously died.

51. Lest they happen to be such characters.

52. Without regard to time or place, or who may hear.

ಬಹುಜನದಮುಂದೆಸುಳ್ಳವಳ್ಳಾದಮಾತಂಗ್  
 ಛೇದವಲ್ಲರುವಲಿಗಲ್ಲೊಳ್ಳಾಡುತಿಪ್ಪಂನ  
 ಸಹಜಮಲ್ಲದೆಪಿರಿದಲಂಕರಿಸಿಕೊಂಬವಳ್ಳಿಲ್ಲವೈಶಿಕ್ಷಿಸದೊಡೇ ||೫೩||  
 ನರ್ತಕಿಯನಾಪಿತೆಯರ್ಣವಿಕ್ರಯಿಯಪು  
 ನರ್ತಕಿಯದಾಸಿಯಬುರುಂಟಿಯಕಪಾಲಿನಿಯ  
 ಭರ್ತಾರನುಳ್ಳದವಳಮಾಲೆಗಾತಿಯಜಟಿಯಸೂತಕಿಯಸೈಲೇಂದ್ರಿಯಾ |  
 ಕರ್ತವ್ಯದಿಂದಿನಿಬರೊಡನಾಡಿದೊಡೆಬಾಲೆ  
 ಯರ್ತವೆದುರಾಚಾರಮಂಕಲಿವರದರಿಂಬು  
 ಧರ್ತರುಣಿಯರನಡವಳ್ಳಿಭಂಗಮಂಕುರಿಸದಂತೆಪಾಲಿಸವೇಳ್ವದೂ ||೫೪||  
 ಚಪಲೇಚಂಚಲೇಚಾಟುವತಿಚಂಡಿಫಲವಾದಿ  
 ಕುಪಿತೆಕುತ್ಸಿತೆಕುಹಕಿಕುಜೆಕುಟಲೆಕುಲಗೇಡಿ  
 ಕಪಟಿಕಂಟಕಿಕಟಿಕದುಡ್ಡೆಕಲಹಾಧೀವರಸೆವರವಕೆಪಾದರೇ |

one who laughs loudly without reason, one who stands at the door watching the passers-by, one who frequents crowded places, one who tattles the news of the day, one who plays with boys and girls, one who dresses beyond her means,—will these be steady unless they are punished<sup>53</sup>.

58. If for any cause whatever, girls keep company with any of these—an actress, a barber's wife, a seller of beetle leaf, a gad-about, a temple-girl, a basket-maker<sup>54</sup>, a mendicant<sup>55</sup>, one who has forsaken her husband, a flower-seller, a sanyāsi, a midwife, one who makes everybody's house her home,—they will learn the most wicked practices. The wise, therefore, must take great care of their young females, that no disgrace may spring up in their conduct.

59. A woman who is sharp, a fickle woman, one who is smooth-tongued, a stubborn woman, one who is obstinate, an angry woman, a base woman, one who is deceptive, a wicked woman, one full of trickery, one who disgraces her caste, a hypocrite, one given to mischief, a shrew, one depraved, a brawler, a quarrelsome woman, one who has no mind of her own, an adulteress, one who injures others, a passionate woman, a vicious woman, one who is libidinous, one who is contradictory, a

53. Another reading is, even though they be punished.

54. Who occupies the position of a tra-

velling tinker's wife, or gipsy.

55. There is a class of bad women who take the guise of religious mendicants.

ವಿವೇಕವಿಹ್ವಲವಿದಮವಿರಹವಿರೋಧಮಿಗೆ  
 ತಪಿತನಸ್ಕರತನಕಿತವೆತಂದ್ರಿತಾಮಸಿಯೆ  
 ನಿವನನಿತೆಯರನಿಜಕನಿಲಿಸಿನ್ನಿಶ್ಚಿಸಿದರೆಬಿಳಿಕಬಳಿಕೆಬಾರದೇ ||೫೯||  
 ಹಲವುಮಾತೇನರನಚಿತ್ರದೊಳ್ಳರದಕೋ  
 ಮಲೆಯರಂನಂಬಬಾರದುನಿರುತಮೆನಲವರ  
 ಪೊಲಬುಗಂಡವರುಂಟಿಸಾಕದಂತಿರಲಿಪರಿಕಲ್ಪಿತವ್ರತಸಮಾಧೀ |  
 ನಲಿತೀರ್ಥಯಾತ್ರೇಜವತವನಿವೆ ಪೇಕೆಂಬ  
 ವಿಲಗಮಿಲ್ಲಾತ್ಮಪತಿಸೇವೆಯಂಪ್ರತಿಬಿದನೆೊ  
 ಳ್ಲನದನೆಗಲ್ಪದೊಡೆನತಿಯುಗ್ಗೇತೀನುಗತಿಗಲ್ಪವಿಹವರದೊಳ್ಳೊ ||೬೦||  
 ಭೂಪಾಲಕೇಲ್ದಮೇಸಾರಮಿದುಜಗದೊಳ್ಳ  
 ಹೀಪತಿಗಲ್ಪದೇಲೋಲಂಪ್ತಿಯಿಂತಂಮಯನ  
 ಮಾವದೊಳ್ ದ್ರೂತರತನಾಸ್ತಿ ಕರನೈದೆಪಿನೂರನನೂಯಕರೆನಿವರಾ |  
 ನೋಪಚಾರದೊಳ್ಳರಿನಿಕೊಂಡಿರುತಿರಲ್ಪಜಾ  
 ಲೋಪಮಪ್ಪುದುರಾಜ್ಯಮದರಿನಪಕೀರ್ತಿಯಿಂ  
 ಪಾವದಿಂದರನುಗಲ್ಪಿಹವರಂಕೆಡುಗುಮಿದನುಯದಿರಬಹುದೆನೃಪರೂ ||೬೧||

woman who is always grieving, a thief, one who is ardent, a very indolent woman, one who is lazy, — when you think you have fixed such women (to a right line of conduct,) will you not have weariness for your pains ?

60. Why so many words, O king ? One must not trust even the portrait of the softer sex ; no, never ! Are there any who have seen the depth of them ? Enough ! Let that pass ! They have none of the trouble of instituted vows, meditation, pilgrimages, worship, religious austerities, or devotion<sup>56</sup>. If they daily give unwearied attention to the service of their husbands, wives will be famed in this world, and have final happiness in the world to come.

61. Hear, O protector of the earth ! This is the sum of the world's duties. If kings, from avarice, retain by them and treat with fondness gamblers, the irreligious, backbiters, or the envious, the kingdom will be denuded of subjects ; and by reproach and sin, kings will be ruined both here and hereafter. Ought kings to be ignorant of this ?

<sup>56</sup> These duties belong to men. Women have no other duty but that of serving their husbands ; and are therefore inexcusable when they sin.

ಆಚಾರಧರ್ಮದಿಂದೆನೆಯಲಿಯದವಿಪ್ರ  
 ನೀಚಕ್ರಿಯಾಜ್ಞೆಯೆಂಬಿವಾರಿದವನವನಿಂದ  
 ನೀಚನೆಹರಿಪ್ರಿಯಂಮಾಧವನಪೂಜೆಗೈಯ್ಯದವಂಗೆಸುಗತಿಯುಂಟೀ |  
 ಈಚತುರ್ದಶಜಗದೊಳ್ಳಂತಿರಲದಿಂನುಸಲೆ  
 ಸೂಚಿಪಿಂನಿನಗೆಬೆಸಗೊಂಬುದೆನೆರಮೆನೆಲಿಸಿ  
 ಗೋಚರಪಳಾವನಮನೆಯೊಳ್ಳೆಂದುಭೂವರಂಕೇಳ್ವೊಡಾಮುನಿಸುಡಿದನೂ ||೬೦||  
 ವತ್ಸಕೇಳಾದೊಡೀಧರೆಯೊಳ್ಳಬಿಳಿಪ್ರಾಣಿ  
 ವತ್ಸಲನಸತ್ಯಕೌಚಾನ್ನಿತನಮನೆಗೆಶ್ರೀ  
 ವತ್ಸಲಾಂಭನನರನಿಶೋಡವೆನಿಪಳಾವಗಂಪತಿವರಾಯಣೆಯಾಗಾಹಾ |  
 ಸತ್ಸತಿಯರಲ್ಲಿಮೇಣುಸ್ತುಬನಖಾಂಗುಲಿಕ  
 ಸತ್ಸರೋಜಾಸ್ತ್ರಕಳುಕದಪುರುಷನಲ್ಲಿವಿಲ  
 ಸತ್ಸಮುದ್ರಾತ್ಮಜೆಸರಾಗದಿಂದಲ್ಲಿ ಸುಸ್ಥಿರೆಯಾಗಿನೆಲಿಸಿ ||೬೩||  
 ರಂನದಿಂಧಾನ್ಯಮೇವಿಶೇಷಮೆಂದೊದವಿಸುವ  
 ರಂನಮೇಕರುದದಿಂಕಡೆಯೆಂದುವೆಚ್ಚಿ ಸುವ  
 ಮಂನಿಸಲಾಲ್ಪಕಸುಮತಿಧಿಯುಂಸರಿಯೆಂದುಸತ್ಕುರಿಪನಾವನವನಾ |

62. A bramin who walks not according to the appointed rules of duty, is a transgressor of Vishnu's law ; Vishnu loves a base-born better than him. Is there in the fourteen worlds happiness for one who does not worship Vishnu ? Let that be ! I will tell you other things ; command me !” The king then asked, “In whose house will Lakshmi<sup>57</sup> abide and manifest herself ?” and the Muni replied :—

63. “Hear, my child ! The queen of him who bears the *shri-vatsa* mark, will dwell in the house of him who is kind to all earth's living creatures ; and of him who is honest and undefiled. Also, with good wives who are ever faithfully attached to their husbands ; and with the man who does not fear the fierce lotus-arrow of fingers adorned with long nails<sup>58</sup>,—the charming Daughter of the sea<sup>59</sup> will delight perpetually to dwell.

64. Lakshmi, the goddess of all riches, will abide in the dwelling of him who stores up grain as more valuable than jewels, and spends jewels as more worthless than chaff ; who shows

57. The goddess of riches.

to the arrows of Cupid, which are flowers.

58. i. e. is not overcome by the beauty of women, whose fingers are compared

59. Lakshmi was produced by the churning of the milk-sea.

ತಂನತಾಯ್ತುಂ ದೇಸೋದರಬಂಧುಬಿಳೈಗಮಂ  
 ಮಂನಿಸುವನಾವನಾತನೆನದಾಚಾರಸಂ  
 ಪಂನನಾರವನಮಂದಿರದೊಳವಿಳೈತ್ವಯಲಕ್ತಿಯೆನೆಯಾಗೀಡಲ್ಮೂ ||೬೪||  
 ಮಧುರವಾಣಿಯಕೃತ್ಯಜ್ಞನದಾನಪರನಪರ  
 ವಧುವಿನೊಲೈಯೆಂಬೊಳಗಾಗದನಮಾನ  
 ನಿಧಿಯೆನಿಸುವನತೀರ್ಥ-ಸಂಗತನಸಲೆಕೂಟಸಾಕ್ಷಿಯಂನುಡಿಯದವನಾ |  
 ವಿಧಿತಕರ್ಮದಮಾಳ್ವೆಯಂಮಾಜದಾತನವ  
 ಕುಛೆಯೊಳಿಪ್ಪಾಘೃತಪೂರ್ತಿಯನೆಗಲ್ಪವನಬಹು  
 ವಿಧದಧರ್ಮಂಗಳಂರಚಿಸುವನಮನೆಯೊಳಿಂದಿರೆಬಿಡದೆನಿಲಸೀಡಲ್ಮೂ ||೬೫||  
 ಹೊಸ್ತಿಲೊರಲೈನಕೆಗಲಮೀಲೆಕುಳ್ಳಿಡವನ  
 ಮಸ್ತಕವನೆರಡುಕೈಯಿಂತುರಿಸಿಕೊಂಬುವನ  
 ವಿಸ್ತರದಜುಜುಗಲೈನವನಪಿರುದುಂಬುವನನಿಂದುನಿರ್ಗುಡಿವಾತನಾ |  
 ಅಸ್ತಮಯದುದಯಕಾಲದಿನಿದ್ರೆಗೈವನಾ  
 ತ್ವಸ್ತುತಿಯೆರನಿಂಜೆಯವನಸಾಧಿಸಿಪರರ  
 ವಸ್ತುವಂಕಳುವನನಿರುತ್ತೊಳಗದವನಸಿರಿತೊಲಗದಲ್ಲದೆಮಾಣ್ವಿಲೈ ||೬೬||

respect to, and kindly treats his guest as his child ;—of him who honours his father, mother, brothers, relatives, and friends ; and of him who is virtuous in all his conduct.

65. Lakshmi will ever abide in the dwelling of a man of kind words ; a grateful man ; one who is bountiful ; one who is not taken with the love of strange women ; a Treasury of honour ; a pilgrim<sup>60</sup> ; one who does not agree with others in false testimony ; one who does not neglect the appointed ordinances ; one who does, in the world, beneficial actions<sup>61</sup> ; and one who attends to every kind of duty.

66. Will not Lakshmi turn aside from him who sits upon the threshold, mortar, or pestle<sup>62</sup> ; him who scratches his head with both hands ; a great gambler ; a glutton ; him who drinks water in a standing posture ; him who sleeps at sunrise and sunset ; him who praises himself and abuses others ; him who gets into his power and steals the property of others ; and him who has no employment ?

60. Visiting sacred places.

61. As building rest-houses, tanks,

62. The mortar and pestle used for cleaning rice.

ಜಡನಮೂರ್ಖನತನತಾಮನನಿಬ್ಬರದ  
 ನುತಿಯವನಪಿಗುಣನಕೃತಘ್ನನಕರುಬನಬಾಯಿ  
 ಬಡುಕನಕುಜೇಬ್ಬಕನಕಾಮಕನಹಿಂಸಕನಡಂಬಕನಪಾವುಡಿಯಾ |  
 ಕಡುಗೋಪದವನಬಹುಭಕ್ಷಕನಖಿಲನ  
 ದ್ರೃಢನಕುತ್ಸಿತನಕುಹಕನದುರಾಚಾರದಿಂ  
 ನಡೆವನನಿಕ್ವಾಸಘುತಕನಪಾತಕನೇಕ್ತ್ಯತೋಲಗದೆಮಾಣುಬ್ರೇ ||೬೬||  
 ಈವರಿಯೊಳ್ಳಾಮುನಿಸಮಸ್ತಧರ್ಮಾಂಗಲಂ  
 ಭೂಪತಿಗಿವಿತ್ತರಿಸಿಬಿಳಿಕಮುಖಕಾಲಂಸ  
 ಮೀಪಮಾದಪ್ಪದಿಂನುಹಿಮಗಿರಿಯೊಳ್ಳಿದಧನಮಂತರನವೇಳ್ವದೆಂದೂ |  
 ಅಪರಾಕರನುತನ್ನೇಮಿಸಿದೊಡರಸಂಚ  
 ಮೂಪರಂಕರೆಸಿಪೊರಮಟ್ಟುನಡೆಗೊಂಡಂಪ್ರ  
 ತಾಪದಿಂಪಯಣವಯಣಕೆನಡೆವಬೀಡುಗಲ್ಲಸರ್ವಸಂಸಾರಹದಿಂದಾ ||೬೭||  
 ಸವ್ಯಸಾಚೆಪ್ರಮುಖರೊಡಗೂಡಿಹಿಮಗಿರಿಯ  
 ದಿವ್ಯಸ್ಥಳಂಗಳಂನೊಡುತೊಲವಿಂದವೇ  
 ದನ್ಯಾಸಮುನಿವೆರನಿವಿತ್ತರೊಡಗೂಡಿಮರುತ್ತಾಧ್ವರದೊಳ್ಳಂದುಬಿಸುಟಾ |

67. Will not Lakshmi turn away from a dolt ; one who is perverse ; a depraved man ; an idler ; a man of harsh speech ; a backbiter ; one who is ungrateful ; an envious person ; a great talker ; a mocker ; a lecher ; a murderer ; one who is ostentatious ; a heretick ; a man of wrath ; a great-eater ; a worthless person ; a liar ; a mean man ; a cheat ; a man of bad conduct ; a traitor ; and a sinner ?”

68. After Vēda Vyāsa Muni had thus fully explained to the king all the duties, he commanded, “ The season for the sacrifice approaches ; give now orders to bring the wealth that is in the Himalāyas.” Then the king called his generals, set out, and proceeded by stages, in great splendour, and with every preparation.

69. With Arjun and the chiefs, the king visited the beautiful scenes in the Himalāyas ; then kindly took Vēda Vyāsa Muni, and with the bramins, came to the place where the treasure that was formerly thrown away at Marutta’s sacrifice lay, and worshipped Kubēra with sandal, sprinkled rice, abundance

ದ್ರವ್ಯದೇಗೈತಂದುಗಂಧಾಕ್ಷತೆಗಳಿಂದ  
 ನವ್ಯಕುಸುಮೋತ್ಕರನುಧೂಪದೀಪಂಗಳಂ  
 ಗವ್ಯಮಧುಕರ್ಕರಾದ್ಯುಪಹಾರದಿನೃಪಂಧನದನಂಪೂಜಿಸಿದನೂ ||೬೯||  
 ಅಪ್ಪದಿಕ್ಕಾಲ್ಗಳೇಪೂಜೆಯುಂಮಾಡಿಜೌ  
 ಪಷ್ಠಿಯೋಗೋಯುಗೇಬಲಿಗೊಟ್ಟುಭೂತಗಂ  
 ತುಷ್ಪಿಯಪ್ಪಂತೆಕುರಿಕೋಣಂಗಳಂಪೊಯಿಸಿಬಂಣಗೂಳಂವಸರಿಸೀ |  
 ದ್ರೃಷ್ಟಮಾದವಿಳಧನಮಂತೆಗಸಿಭೂಪನು  
 ತ್ಕೃಪ್ಪಮುಖಮಿಂನುಸಂಪೂರ್ತಿಯಾದಪ್ಪದೆಂಬ  
 ಹೃಪ್ಪತೆಯೊಳ್ಳಥಮಂನಾಗಿಸಿದನಿಭಪುರಿಗೆವಿಬೋರಿಗಳಿಟ್ಟುಣಿಸಲೂ ||೭೦||  
 ಪೊರೆಯೊಳ್ಳೊಂಟಿವೇಸರಮೆತ್ತುಭಂಡಿಗಳ್  
 ನೆರೆಕನಕಭಾರದಿಂದೈದಿದವುಮಾಗದೊಳ್  
 ಶೆರಪಿಲ್ಲಮೆನೆಕೋಟಿಂಪೊಯಿಂಕೃಷ್ಣಮುನಿನಹಿತನೃಪನುತ್ಸವದೊಳ್ಳೂ |  
 ಮೆರೆವನಿಜನಗರಪ್ರವೇಶಮಂಮಾಡುತ  
 ಕ್ಕರೊಳ್ಳಂದುಭೀಮನಂಕಳ್ಳುಹಿದಂದೇವ  
 ಪುರದೆರೆಮಲಕ್ಷ್ಮೀಕನಂದಾವಾರಕಿಗೆಪೋಗಿಬಿಜಯಂಗೆೈಸಿತಪ್ಪುದೆಂದೂ ||೭೧||  
 ಪಂಚಮನಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತು ನಂಧಿ ಸ್ಥಕ್ಕಂ ಪದ್ಯಂ ೨೬೦ಕ್ಕಂ ಮಂಗಳಂ||

of fresh flowers, rich incense, wave-lamps, produce of the cow<sup>63</sup>, honey, sugar, and other offerings.

70. Then he worshipped the regents of the eight quarters ; offered sacrifices to the sixty-four Saktis ; slew sheep and buffaloes, and gave large quantities of coloured rice, to satisfy the fiends. Then, taking all the wealth that appeared, the king, rejoicing that the great sacrifice would now be completed, carried away the treasure, in numerous heavy loads, to Hastinápura.

71. Men, camels, mules, oxen, and waggons, heavily laden with gold, proceeded along the road by myriads in endless succession. The king, with Vēda Vyása, joyfully entered his magnificent city ; and immediately with eagerness, despatched Bhíma, “ Go to Dwáraka, and bring the husband of Lakshmi, the lord of Dévapura.”

63. Milk, butter, and ghee.

## ఆరణ్యే సంధి.

నూతనై. సింధురనగరదిందనడేతందుపవనజం

సింధురంగదోల్లేనవద్వారకియోల్లేచేముల్ల

సింధురదోల్లేసురరంగిల్ల వననారోగశాయసమయదోల్లేండనూ ।

## పద్యం

యేలేమహిశ్వరనాగనగరమంపేరమట్టి

నిలసుతంపయణగతియోల్లేరుతకండనగ

కాలదచవిఘాతభయశమసౌదధియనతులకల్లోలనిరవధియనూ ।

జలజంతుజారణవిధియనిల్లమండలద

బల్లసినపరిధియనవదృతగణితనుధేయనవి

రల్లఘోషదమదధియననీకరత్వచృతతిగఢనిధియనంబుధియనూ ॥౯॥

మునిమునిదుపిఁదుఁదంరాజవంశకృతార

కనకనల్మిగేనెలంబిట్టిదంరఘుజరా

మనమనదకోపదురుబేగిబట్టిగొట్టిదంబడబానలంతంసోల్లూ ।

## CHAPTER VI.

*Contents. Bhīma sets out from Hastināpura; arrives at Dwāraka, which shone in the midst of the sea; and finds at dinner him who, enraged, in battle slew the demons<sup>1</sup>.*

Verse 1. O lord of earth ! Bhīma set out from Hastināpura ; and as he journeyed, came in sight of the remedy that soothes the fears of the thunderbolt-stricken mountains<sup>2</sup>—the boundless space of matchless billows—the roaming place of aquatic animals—the moat that surrounds the earth<sup>3</sup>—the hidden source of abundant nectar<sup>4</sup>—the loud resounding store of waters—the treasury of many jewel-heaps<sup>5</sup>—the sea.

2. As though sighing and moaning at the recollection of having been drunk up by the enraged Muni<sup>6</sup>; having given

1. Krishna.

2. See p. 12, n. 25; and p. 49, latter part of n. 40.

3. See p. 7 n. 3.

4. See p. 53, n. 5.

5. See p. 13, n. 30.

6. When all the gods assembled at

the marriage of Párvati, the Sea persisted in coming, although forbidden on account of his presence begin extremely inconvenient. Agastya Muni ironically invited him to advance, and drunk him up.

ದಿನದಿನದೊಳ್ಳವಳುಡಿ ಸುತಿಪ್ಪುಣದಂಬಹಳ್ಳಜನ  
 ತನತನಗೆಬಂದುದಂಭಂಗಮೆಡೆಗೊಂಡುದಂ  
 ನೆನನೆನದುನಿಟ್ಟು ಸುವಿಟ್ಟು ಸುಯಿವಂತು ದಧಿತೆರೆಪೆಚ್ಚು ಗೆಯೊಳ್ಳಿದುಡುಡು ||೧೦  
 ಘುಳ್ಳುಘುಳ್ಳು ಸುತೇಳ್ಳವೊಬ್ಬ ಲಗಲಿಂಗುಲಗಲಿಂ  
 ನೆಳ್ಳನೆಳ್ಳದು ನಡೆವಪೇತೇರೆಗಲಿಂಗುನೊರೆಗಲಿಂ  
 ಪೊಳ್ಳೆವತುಂತುರಿನನಿವನಿಗಲಿಂಧವನಿಗಲಿಂವಿವಿಧರತ್ನಂಗಳಿಂದಾ |  
 ಪೊಳ್ಳೆಕೊಂಬನಾನಾಪ್ರವಾಹದಿಂಗ್ರಾಹದಿಂ  
 ದಳತೆಗಲಿವತದೊಂಬವಿಂಪಿಂಪಿಂಪಿಂ  
 ದಳದವಳದನಿಮಿಡೆಕುಡೆಗಲಿಂತಡಿಗಲಿಂದಾಕಡಲ್ಕಣ್ಣೆಸದುಡೂ ||೧೧||  
 ಪಾಕಾಸನನಸಕತ್ವೈತ್ವಯೇಸಂಪದಕೆ  
 ಬೇಕಾದವಸ್ತುವಂಪಡೆದಿತ್ತೆನೆನವ  
 ರ್ಗಕಾಲಿಷಧರನುಪಹತಿಯೆನೆನಗನದರಿಂದಲಿನಿಳ್ಳೆಗೆಮುಂನಿನಂತೇ |

territory to the wrath of Parashuráma<sup>7</sup>; having afforded a path to the great rage of Ráma<sup>8</sup>; being daily tormented within by the Submarine fire<sup>9</sup>; having contracted great stupidity<sup>10</sup>; and of being in deep disgrace<sup>11</sup>,—the sea cast up its lofty waves.

3. Boiling with rising bubbles; with wheeling eddies; huge rolling waves, and foam; with small bright drops of drizzling spray; with roarings; with various gems; innumerable ingulphing whirlpools, and alligators; with immeasurable extent; with clusters of shooting coral buds; and shores,—the sea shone to the eye.

4. "For all the wealth of Indra I obtained and gave the needful substance<sup>12</sup>; the Thunder-bearer cannot attempt to

7. Parashuráma is said to have slain the whole Kshatriya race twenty one times, and at a sacrifice made afterwards, he gave the whole earth to the orámins. He then requested a small portion that he might have a place for sacred meditation: and they answered by indignantly asking what he meant by wishing to get take back what he had once given away; and told him to go and ask a piece of ground from the Sea. He came to the edge of the western ghauts, threatened the Sea, and made him retire as far as he threw his battle axe. This is the supposed origin of the Malabar coast.

8. When Ráma invaded Ceylon for the recovery of Síta, he compelled the Sea to give him a road across from the peninsula.

9. The submarine fire is said to be in the form of a horse, which, dwelling in the midst of the sea, daily drinks up its waters; thus preventing its perpetual efforts to overrun the earth.

10. The word means also, abundance of water.

11. This expression means also, having large waves.

12. At the churning of the milk-sea were produced the principal things that constitute Indra's wealth: his elephant Airávrata; his horse Uchchaisravassu; the cow Surabhi, that gives whatever is desired: the tree Parijáta, endowed with a similar property; the physician of the gods, Dhanwantari; the ambrosia which gives immortality to the gods; and the celestial nymphs.

ಜೋಕಮಿಗೆತರಳನೀವೆಂದುಸಂತೈಸಿರ  
 ತಾಕರಂಕಳುಹಿದಕುಲಾದ್ರಿಗಲವಬುಣಿಯೆ  
 ನೇಕಬರುತಿಹವೆನ್ನಲೇದೇರೆಗಲೈದ್ದುಬರುತಿದೇವುಮಹಾಣಾವದೋಳೂ ||೪||  
 ಶಿವನಂತೆಗಂಗಾಹಿಮಕರಾವಹರಮಾ  
 ಭವನಂತೆಗೋತ್ರೈಕಪಾಲಕಂಪಂಕರುಹ  
 ಭವನಂತೆಸಕಲಭುವನಾಶ್ರಯಂಶಕ್ರನಂತನಿಮಿಪನಿಕರಕಾಂತನೂ |  
 ದಿವಸಾಧಿಪತಿಯಂತನಂತರತ್ನಂರಾಜ  
 ನಿವಹದಂತಪರಿಮಿತನಾಹಿನೀನಂಗತನು  
 ಪವನಾಳಿಯಂತೆವಿದ್ರುಮಲತಾಶೋಭಿತಂತಾನೆಂದುದಧಿಮೆರದುದೂ ||೫||  
 ಚೆಪ್ಪೊಡೆದುಸಿದಿವಮುತ್ತುಗಲ್ಲದಿವುಮಗು  
 ಲ್ಲದಪರಿನುವೆಳೆವಿಾನ್ವಿದಿವೇಸೀಕರಮಲ್ಲ  
 ವೊಪ್ಪುವನುಲಿತಶಂಬದನರಿಗಲ್ಲದಿವುಬೆಳ್ಳೋರೆಗಲೊಟ್ಟಿಲಲ್ಲ |

hærm my friends ; now, therefore, go to the earth again in perfect security as before<sup>13</sup>." As though the huge mountains, by the sea thus comforted, and dismissed, came forth in crowding multitudes,—the ocean's bulky waves rose, and approached the shore.

5. The Ocean prided itself as being like Shiva, *ganguhima-karāvaham*<sup>14</sup>; like the lord of Lakshmi, *gōtraikapūlakam*<sup>15</sup>; like the lotus-born<sup>16</sup>, *sakalabhuvanāshrayam*<sup>17</sup>; like Indra, *animishanikarakāntam*<sup>18</sup>; like the lord of day, *anantaratnam*<sup>19</sup>; like a powerful emperor, *aparimitavāhinisangatam*<sup>20</sup>; and like a spreading grove, *vidrumalatāśobhitam*<sup>21</sup>.

6. These must be pearls springing from the bursting shells ; they cannot be the spray flung from the leaping fry ! These must be the fields of beautiful, charming shells ; they cannot be

13 See p. 12, n. 25 ; and p. 49, latter part of n. 40.

14. This and the succeeding epithets have each a double meaning. This one signifies, as applied to Shiva, Bearer of the Ganges and the moon. See p. 2, n. 7 ; and p. 13. verse 13. As applied to the sea, it means, containing the Ganges, serpents, and alligators.

15. Sole protector of the earth, (Vishnu,) and sole protector of the mountains, (the sea.)

16. Bramha.

17. Supporter of the whole earth ; and, universal receptacle of waters.

18. Delightful to the race of gods ; and, delightful to the race of fishes.

19. The jewel of the sky ; and, infinitely abounding with gems.

20. Receiving innumerable rivers ; and, possessing countless armies.

21. Glistening with tender leaves and creepers ; and, resplendent with coral shoots.

ತಪ್ಪದೊಳ್ಗಣರಂನವೆಳ್ಳಗ್ಗದಿವುತೊಡ  
 ರ್ಧಿಪ್ಪಕೆಂಬವಳ್ಳಮಲ್ಲಿವುಪಯೋನಿಧಿಯಕೆನೆ  
 ಯೊಪ್ಪಮಲ್ಲದೆನೀನೋಗಿಯಲಿಱವಮೇಘುಂಗಳ್ಳೆನೆನಿತಾಕಡಲೊಳ್ಳೂ ||೬||  
 ಕಪ್ಪಾರಕಕಟಕಕಟಕಂಕಮರಮರಮಿದಿದ  
 ನೀರಾನೆಗಲ್ಲೆಗಲ್ಲೆಡೆಮುದಮುದೈಪತಾ  
 ಲೂರಕುಲರಾಜಿರಾಜಿಪಗ್ಗಹಂನಿಬಿಡಗಂಡೂಪದಂಗಳ್ಳುಪೇಚಿದಾ |  
 ಫೋರನಮುದಗ್ರದಗ್ರಾಹಭವಭವನನುಂ  
 ಭೂರಿಭೀಕರಮಕರಮಹಿತಿಮಿತಿಮಿಂಗಿಲಕ  
 ಶೋರತರರಾಜೀವಜೀವಪ್ರತತಿವಾಸವಾಸಮುದ್ರದೊಳ್ಳೆನೆದುದೂ ||೭||  
 ಸುಳ್ಳಿದೊಂದುಮಾನಮಾನ್ಯುಂಗಿತಾಮಾನನಾ  
 ಗಲ್ಲೆನುಂಗಿತೊಂದುಮಾನಾಮಾನನುಂಗಿದುದು  
 ಬಳ್ಳಿಕೊಂದುಮಾನದಂದುಮತ್ತೊಂದುಮಾನ್ಯುಂಗಿತಾಮಾನನುಂಗಿತೊಂದೂ |  
 ಶಿಂಘಲತೊಂದೊಂದನೊಂದಿಂತುನುಂಗತ್ತಿಮಿಂ  
 ಗಿಲಮೆಲ್ಲಮುನುಂಗುತಿಪ್ಪದೆನೆಬೆದರಿವಾ  
 ನ್ನಲ್ಲೆತಿರುಗುತಿರ್ದವೆರೆಕೆಗಲ್ಲೊಡನೆಮುಂಪೊಕ್ಕಗಿರಿಗಲ್ಲೆಮಾಡುವಂತೇ ||೮||

the mass of white foam! This must be the lustre of the gems within; it cannot be the entwined red coral! This must be the rich cream of the milk sea; it cannot be the clouds descending to drink up water! Thus these appeared in the sea.

7. Resplendent in the sea were the dwelling of the cruel crab; the abode of the turtle; the habitation of mighty whales<sup>22</sup>; the glittering rows of houses of the race of sportive frogs; the birth-place of swarming leeches, and hosts of huge, ferocious crocodiles; the region of terrific alligators: and the residence of the Timi, Timingila, and living multitudes of monstrous fish<sup>23</sup>.

8. Roaming about, one fish swallowed another; then this was swallowed by a third; this again by a fourth; that was swallowed by a fifth; and another swallowed this one. Thus as they swam about, and swallowed each other, "the Timingila will swallow us all," the fish affrighted, fled, moving about,—as though the winged mountains that formerly took refuge there, were roaming.

22. lit. water-elephants.

23. Some idea of the size of these fishes may be gathered from the belief that the

Timi is nine hundred miles in length.

The size of the Timingila is guessed from its swallowing the Timi.

ಅಮಹಾಂಭೋಧಿಯೆಂನೋಡಿಹರುಷಿತನಾಗಿ  
 ಭೀಮಸೇನಂಬಲಕನಲವಿಂದ್ವಾರಕಿಯು  
 ನೀಮೆಗೈತಂದುನಗರದ್ವಾರಮಂಪೊಕ್ಕುಬರೀರಾಜಮಾರ್ಗದೊಳ್ಳಗೇ |  
 ಸಾಮಜಗಿಯಹಯತರಂಗದನೆರವಿದೊರೆಯು  
 ಚಾಮರಕಫರಿಯಬೆಳ್ಳೊಡೆನೊರೆಯಭೂಪಣ  
 ಸ್ತೋಮಮಣಿಗಣದಕಳ್ಳಕಳ್ಳರವದಜನದನಂದಣಿಯಕಡಲಂಕಂಡನೂ ||೯||  
 ಪಿಚ್ಚಿ ದಿಂಗಳಲೂಮಿಮಾಲೆಮಾಲೆಗಲ್ಲೆಡೆಯೊ  
 ಳ್ಳುಳ್ಳು ಳ್ಳುಸಿಹೊಳ್ಳುಹೊಳ್ಳುವಮರಮಿನ್ನಲ್ಲೆನೆತೊಳ್ಳಗು  
 ವಚ್ಚ ಬೆಳ್ಳುಗಲೊಡ್ಡುಗಲ್ಲಧರಧರಂಗಲ್ಲೊಳ್ಳಲೆದೊಡವಮಿಂಚುಗಲ್ಲಿನೇ |  
 ಅಚ್ಚ ರಿಯೆನಿಪರಾಜಮಾರ್ಗದಿಕ್ಕೆಲಗೊಳ್ಳಹ  
 ನಿಚ್ಚಲದಕರುವಾಡದೊರಣದನೆಲೆನೆಲೆಯೊ  
 ಲೊಚ್ಚಾ ರೆಗಂಗಲ್ಲೆವೆಂಗಳಕಟಾಕ್ಷದಮರೀಚೆಗ್ಗನೊಗಯಿಸಿದವು ||೧೦||  
 ವಿರಚಿಸಿದಕರುವಾಡದಿಕ್ಕೆಲದನವರತ್ನ  
 ಪರಿಬಚಿತಕನಕತೋರಣವೊಪ್ಪಿದುದುರಜತ  
 ಗರಿಬಿರುಮಂಸಾದಕುಭ್ರಾಭ್ರದೊಳ್ಳೊಡಿದಮರೇಂದ್ರಜಾವದಂತೇ |  
 ಪರಿಪರಿಯಗುಡಿಕಲತಕಂನಡಿಪತಾಕೆನೀ  
 ಗುಂಚಮರಗಳಸಾಲ್ಗಲ್ಲಿನೆದವುಗನನಮೆಂಬ  
 ಕಂಯೆಸಿಂಗರಿಸಿದರೊಪರಿಮಲ್ಲೋತವಕೆವೊರಮೆಡುವನಿಲರಾಜಂಗಿನೆ ||೧೧||

9. Overjoyed at the sight of that mighty ocean, Bhíma came joyfully to Dwáraka; and as he entered the city-gate, he beheld, in the principal street, another sea whose mountains were the elephants; its waves the horses; its currents the crowds; its fish the fly-brushes; its foam the white parasols; its jewel-mine the masses of ornaments; and its roaring the hum of the busy multitudes.

10. "These are the glittering young fish, leaping on the crest of the milk-sea's towering wreaths of waves;—they are the gleaming lightnings that appear on the wreathed masses of brilliant white clouds!"—Thus beautiful were the flashing glances of the long-eyed youthful damsels, upon the lines of glistening mansions on both sides of the splendid street.

11. On both sides of the well-built lofty mansions, like the bow of the ruler of the gods rising against a cloud on the summit of the Silver mountain, shone beautifully the arches of gold inlaid with the nine precious gems. Rows of various temples,

ದುರ್ಗಮಜಡಾಶ್ರಯಮನುಗ್ರಜಂತುಗಳಸಂ  
 ಸರ್ಗಮಂಜಿಟ್ಟುಮುಕ್ತಾಳವಿದ್ಯುಮರತ್ನ  
 ವರ್ಣಂಗಳಲ್ಲಿನೇರಿದವೆಂಬೊಲೊಪ್ಪಿದವನಘ್ನುಮಣಿವಿಸರಂಗಳೂ |  
 ಭರ್ಗಸುಖನೊಲಿದುನವನಿಧಿಗಳಂಧಾತ್ರಿಯಜ  
 ನಗೇವಸ್ಥರಿಸಿತೋರಿಸಿದನೆಚೆಂನವರ  
 ದರ್ಗುಡಿಸಿಕೊಂಡಿರ್ಪರಾಶಿಪೊನ್ನಲ್ಲಿಂದಂಗಡಿಸಿಡಿದಿಡವು ||೧೦||  
 ದಾನವಧ್ವಂಸಿಗೀದ್ವಾರಕಾಪುರರಾಜ  
 ಧಾನಿಗಡನಕಲವೈಭವದೊಳಾತನರಾಣಿ  
 ತಾನಿರದಿಹಲೈಲಕ್ತಿಮೇಣವಸ್ತುಮರಸಿಯಲ್ಲವಿಧರಣಿತನೊಳ್ಳಿದಾರ್ |  
 ನಾನಾನುವಸ್ತುಗಳನೊದವಿಸದಿಹಲೈಚೋದ್ರ  
 ಮೇನಿನೆವಣಿಗಾಪ್ಪಟಪಂಕ್ತಿಗಳೊಳಾಭಾಯು  
 ಮಾನಮಾದಪುರಾಜಮಾರ್ಗದೊಳೆಬ್ಬಹಳಧನಸಂಪತ್ಸಮಾಜದಿಂದಾ ||೧೧||  
 ನಸುನಗೆಯೊಳೆರಬಿದಮಲ್ಲಿಗೆಯನುರೆಪೊಳವ  
 ದತನದೊಳ್ಕುಂದಮಂವೊಗದೊಳರವಿಂದಮಂ  
 ಮಿಸುವನಲ್ಲಿತೋಳ್ಳೊಳ್ಳೊಳಿಪಮಾಲೆಯನಿಸೆವನಾನದೊಳ್ಳವಗೆಯನೂ |•

vases, mirrors, banners, parasols, and fly-brushes glistened.— Have they decorated the sky-elephant for the Sovereign of the winds who is going abroad to enjoy the delightful perfumes<sup>24</sup>?

12. As though the whole race of pearls, coral, and gems had left the inaccessible retreat of waters and the society of fierce animals, and taken refuge here, the heaps of priceless jewels shed their lustre. As though Kubéra graciously displayed his nine treasures to the people of the earth, the never-ending bazaars, where heaps of gold were swept together by money-changers, shone magnificently.

13. Is not this Dwāraka the royal city of Krishna? Will not, then, Lakshmi his queen abide here with all her wealth? Is not the Earth also his queen? Will not she, then, provide here all the good things she possesses? What wonder this? Thus the rows of merchant stores in the spacious streets were resplendent with abundant heaps of riches and goods.

14. There the female florists appeared beautiful in the flower shops, as though, delighted, they placed the half blown jasmine

24. The sky is represented as the elephant upon which the wind, as a king, takes an airing.

ఎనల్గ శ్లోభతల్పలవనుగుగల్గోల్గోతకియ  
 నొనదిసికొండుల్గదలగల్గంమారువో  
 ల్గునుమదపసరదోల్గోప్పిదరల్గ పూవడిగవంగల్గదనేవోల్గోనూ ||౧౪||  
 మల్గియెల్గిదెదకేంజుజియెంద్రివ  
 రుల్గ నదిందనిలోత్పలవనోల్గోగేయ  
 సోల్గిందకుముదమెందునురువనురజొంసెయరల్గమాలేయలోపువా |  
 నల్గితకాయదనరనకేత్తినురగయెం  
 దేల్గోతొలగువరరుణతామరనమం  
 జేల్గోగోనెయొల్గొక్షిసిపుండరికమెందేజ్జరిపరేవోల్గోల్గ ||౧౫||  
 పసరదోల్గోవలగల్గనరంగల్గోనొగ  
 యెనువనూయ్యలరకంపిందకంపేరినువ  
 రొనుదుకొమలితత్పనల్గియెనొంపిందనొంపుదొలగునతిపరా |  
 లనదవయవంగల్గకప్రతియజేల్గికియెంద  
 పొనసేనిపజేల్గికియెన్దేనలవిందకా  
 . \* నొనువరల్గియెమాలేగాతియెమదనకరమూతియెవిరహిగల్గో ||౧౬||

in their smile<sup>25</sup>; the *kunda*<sup>26</sup> in their bright, shining teeth; the lotus in their face; the *shirisha* wreath in their radiant and delicate arms; the champaca in their glistening nose; the water lily in their long eyes; the *kétaki*<sup>27</sup> in their nails;—and sold the remaining flowers. How shall I describe them?

15. The young damsels taking a white jasmin flower, sportively presented it as a large red jasmin<sup>28</sup>; a dark blue water lily they, with smiling speech, called a white lily<sup>29</sup>; a wreath of *surahonnè*<sup>30</sup> flowers they raised opposite their charming, beautiful bodies, and showed to all as a *suragi*<sup>31</sup>; eyeing the red lotus with a side glance of their long eyes, they called it a white lotus<sup>32</sup>.

16. By the delicious fragrance of their breathing sighs they infuse fragrance into the flower garlands they sell in their bazaars; delighted, they impart elegance by the elegance of their delicate creeper bodies; by the beauty of the form of their

25. This and the following are a series of comparisons frequent in poetry.

26. A species of jasmin.

27. A thorny flower.

28. From their ruby lips it appeared as such to the receivers.

29. Their bright teeth changed its appearance.

30. A white flower.

31. Which is of a bright gold colour, and very fragrant.

32. The glance imparted the whiteness.

ಯಿಂತೆನೆವಗಣಿಕಾಸಮೂಹಮಂಜೋರುತ  
 ತ್ರಿಂತ್ಯದ್ವನಿಜಂಬರಮುಂದೆನಾನಾದಿ  
 ಗಂತದಿಂಮುರಹರನಕೀರ್ತಿಯಂಕೇಳ್ವೊದವಿಡ್ವಿಧಮಂಪಡೆಯಲೂ |  
 ತಂತಂಮವಿದ್ಯಾವಿನೋದಮಂತೋರಿಸುವ  
 ಸಂತಸದೊಳ್ವೈತಂದುನೆರದಿದ್ವಕೋವಿದರ  
 ತಿಂಥಿಣಿಯರಾಜಿರಾಜಿಪರಾಜಗೀಹದಸಮೀಪದೆಡೆಗೈತಂದನೂ ||೧೭||  
 ತಗವಿಣಾಗುನವಸಿಖೆಗಚ್ಚೆನುವಕೋಳಿಗಾ  
 ಳಗವಕಾದಿಸುವಕರಿತುರಗದೇರಾಟಮಂ  
 ಮಿಗತೋರಿಸುವನೆತ್ತಪಗಡೆಯೊಳ್ಬವದಿಸುವಜುಜುಗಳನೊಡ್ಡಿನಲಿವಾ |  
 ಬಗೆಬಗೆಯರಾಜಪುತ್ರರತನುವಿಲೇಪನಾ  
 ದಿಗಳೊರಸೊರಸಿನಿಂದುದಿದ್ವಪರಮಳ್ಳದಧೂ  
 ಳಗಲನಲ್ಲಿದ್ವನೊಕ್ಕಾನಿಗ್ವೆನೊಗವೊಗದುಮಿಗೆಚ್ಚೆಲ್ಲಿಕೊಳ್ಳುತಿಡವು ||೧೮||  
 ತನ್ನೊಳ್ಳದ್ವಜ್ಜುತಂದ್ವಾರಕೆಗೆಬಂದಿರ  
 ಲ್ತುಂತಾನೈತಂದುನಿಂದುದೊರಾಜಿಸುವ  
 ರಂನಂಗಲೊಡನೆಪಾಲ್ಗತೆನಲ್ಪಣಿಸಾಧಕಾಂತಿಗಳ್ಳಂಗೊಳ್ಳಿಸುವಾ |

radiant limbs, with joy they produce (in the flowers) a novel beauty. The flower-sellers there are the very arrows of Cupid to parted lovers.

(Several verses are omitted here.)

17. Having seen the multitude of beautiful courtezans, Bhīma proceeded thence, and as he advanced, came to the environs of the palace, that were brilliant with the thronging crowds of the skilful; who, hearing the fame of Krishna, had come from every region in hope of obtaining the ever-ready fulfilment of their desires<sup>33</sup>, and assembled there with the joy of displaying their science and skill.

18. The rutting elephants there took up in their trunks, and threw over themselves, the perfumed powders that fell by friction from the besmeared bodies of the various princes engaged in ram-fighting, contests of partridges<sup>34</sup>, cock-fighting, displaying their elephant and horsemanship, amusing themselves with dice and backgammon, and delighting in bets and gambling.

33. Gifts equal to their highest wishes.

34. Which are trained to fight.

ಪಂನಗಾರಿಧ್ವಜನರಾಜಗೃಹಮಂಕಂಡು  
 ಸಂನುತವರೂಢದಿಂದಿಳಿದುಮೈಯಿಕ್ಕಿಸಂ  
 ಪಂನಮತಿವನಜಂತಳದೇನಲ್ಲಿಗಿವಿಪುಲಪುಲಕೋತ್ಸವಂಪೊಣ್ಣೂಲೂ ||೧೯||  
 ಮಾರನಂಪಡದಚಿಲ್ವಿಂದಿರೆಯನಾಳ್ವನಿರಿ  
 ವಾರಿಜಾಸನಮುಖ್ಯದೇವಕೇಳಂಪೊರೆವು  
 ನಾರಂತನಗೆನಾಲದೆಂದುಭೂಪಾಲಕರಭಾಗ್ಯಮಂತಳೆದನೆಂಬಾ |  
 ನೀರದಶ್ಯಾಮನರಮನೆಯೆಂದೊಡದರವಿ  
 ಸ್ತಾರಮಂಜುಣಿಸುವಜೆಂನಳವೀಪೀಳೆನ  
 ಲ್ಯಾರುತಿಯಕ್ಕಣ್ಣೆರಮಣೀಯ್ಯಮಾದುದುಬಹಳಮಣಿತೋರಣಾಪ್ರಭೆಗಳೂ ||೨೦||  
 ಪಾರಿಜಾತಪ್ರಸರವಿಮಳಕೆಗನದೊಳ್  
 ಸೇರಿದಳುಮಾಲೆಗಳ್ಳಸುಜ್ವಲಿಪನೀಲಮಣಿ  
 ದೋರಣಾದಪ್ರಭೆಗಳೆಂಬೇಪಡಿಸಲಿರದೆನತ್ತೆರೆವಹರಿಯರಮನೆಯನೂ |  
 ಸೇರಿದಂಪವನಜಂಬಾಗಿಲೊತ್ತೆಂನವರಿ  
 ಪಾರಮಂನಿಲಿಸುತ್ತೊಳಪೊಕ್ಕನೀಂಸಲಾಗಿೆಯೊಮು  
 ರಾರಿಯೆಡೆಯೊಳ್ ದ್ವಾರಪಾಲಕತೇಜೆಯರೋರ್ವರುಮಂತರಾಂತರದೊಳ್ಳೂ||೨೧||

19. Seeing the palace of Krishna, the lustre of whose gemmed turrets fascinated the eyes, as though the milk sea, in order that the Immutable who dwelt in it might come and reside in Dwāraka, had itself come beforehand, and remained there with all its brilliant jewels,—the intelligent Bhíma alighted from his renowned chariot, prostrated himself, and proceeded thither; his hair erect with rising joy<sup>35</sup>.

20. When I say that this is the palace of the Dark-cloud-complexioned, who, not content with the beauty that produced the god of love, the wealth that rules Lakshmi, and the bounty that sustains Brumha and the mighty deities<sup>36</sup>, assumed the state of kings;—Say! is it in my power to set forth its grandeur? Thus magnificent was it to the eyes of Bhíma, with the varied lustre of its jewelled arches<sup>37</sup>.

21. Bhíma reached the glistening palace of Krishna. It was impossible to distinguish the lustre of the arches of flashing sapphires from lines of bees mounting the ether for the Párijáta's

35. See, p. 53, n. 5.

36. Krishna is the father of Cupid, the husband of Lakshmi the goddess of

wealth, and by his bounty sustains all the gods.

37. Or crescents over the doors &c.

ಜನಪಕೇಳಾಸಮಯಕಸುರಾರಿಹನಕಭಾ  
 ಜನರತ್ನದೀಪ್ತಿಗಲಸಾಲ್ಗಲಂದೆಸೆವಭೋ  
 ಜನಶಾಲೆಗೈತ್ರದುಬಾಂಧವವೇರಸಿಕುಳ್ಳಿ ದುಃಖವ್ಯಾಸನದೊಳೂ |  
 ಜನನಿಯರುಣಿಸಲಿಕ್ಕಿಸವಿಗೊಳ್ಳಿಸೆಚಮರವ್ಯ  
 ಜನಮಂಪಿಡಿದುರಾಣಿಯರ್ಕೆಲದೊಳ್ಳಿರೆಸುರಂ  
 ಜನಕಥಾಲಾಪದಿಂಪಡುರಸಾಂನದಾರೋಗಣೆಯೊಳ್ಳಿರುತಿಡೆನೂ ||೨೦||  
 ಯೆಸೆವಪೊಂಬರಿವಾಣಮಿಸುನಿವಟ್ಟಿಲ್ಲಲೊ  
 ಲ್ಲಿಸುವಶಾಲೋದನಂಸೂಪಘೃತಭಕ್ಷಪಾ  
 ಯಸವರಮಿಧುತರ್ಕರಾಮಿಪವಳ್ಳಿದ್ಯುತೀಕರಣಿಕಾಖತನಿವಣ್ಣಲಾ |  
 ರನರಸಾಯನನಂಗಲ್ಗವುಪ್ಪಾಯಿಬಾಳುಕಂ  
 ಕೃಪನರಿಕಚ್ಚುತಿಪಾಲ್ಪೊನಗಲ್ಗವುಬಗೆಗೊಳ್ಳಿಸಿ  
 ಪೊಸತೆನಿಸಿರಲ್ಪದಿನಚ್ಚುತಂದೇವಕಿಯುತೋದೆಮರ್ತಂದಿಕ್ಕಲೂ ||೨೧||

wide-spread fragrance<sup>38</sup>;—and, stopping his retinue at the gate, entered. How familiar with Krishna! Not one of the warders detained him at any of the gates.

22. Hear, O chief of men<sup>39</sup>! At that moment Krishna had entered the dining hall that glistened with rows of brilliance of golden vessels inlaid with jewels; surrounded by his relatives, he sat in a splendid seat; and, listening to pleasing narratives<sup>40</sup>, was dining sumptuously; his mothers<sup>41</sup> serving up the food most agreeable to his taste, and his queens attending at his side with fly-brushes and fans.

23. Admiring the sparkling rice, the well dressed pease, ghee, cakes, sweat rice-milk, sweatmeats, honey, sugar, meat, sauce, dressed fruits, vegetables, ripe fruits, custards, soups, pickles, dried fruits, puddings, seasoned pulse, milk, and curds, served up by Dēvaki and Yashódè in bright golden dishes and vessels, the Immutable partook of them, deeming them new<sup>42</sup>.

38. The Párijáta tree was produced at the churning of the milk sea, and perfumed the world by its flowers. It became the property of Indra; but was taken from him by Krishna at the instigation of Satyabhámè, his favourite queen, and planted in Dwáraka.

39. Janamējaya.

40. Related as an amusement by some, of those who dined with him.

41. Dēvaki who bore, and Yashódè who reared, him.

42. More delicious than he had ever tasted.

ಗುಪ್ತದಿಂದಮರ್ಗಮೃತವನುಣಿಸಿದನಿತ್ಯ •  
 ತೃಪ್ತಂಸಕಲಮಖಂಗಳಹವಿಭಾಗಮಂ  
 ಸಪ್ತಾರ್ಚಿಮುಖದಿಂದಕೈಕೊಂಡದರಫಲವನುಣಿಸುವಸರಮಾತ್ಮನೂ |  
 ಕ್ಲೃಪ್ತಮೆನಿಸುವರಾಜಭೋಜ್ಯದೊಳಗಾವುದಂ  
 ಲುಪ್ತಮಾಗದವೋಲಾರೋಗಣೆಯನ್ನೈದಲೋ  
 ಲುಪ್ತಿಯಿಂಮಾಡುತಿದ್ವಂತನಮಾನುಷಲೀಗೈದುನ್ವಾರ್ಥಮೆನಲೂ ||೮೮||  
 ಹಾರನೂವುರಕಂಕಣಾದಿಭೂಷಣಾರ್ಪಣ  
 ತ್ಕಾರವಗಳಮೇಲುದಿನೊಳ್ಳೊದಲ್ವ ಕುಚ  
 ಭಾರದಿಂದನನುವಾಗಿ ದಂಗಲತೆಲಹರಿಗಳಿಸಿಮೊಗಕೊಲಿವಕಂಗಳಾ |  
 ಸ್ತೋರೋಲ್ಲಸದ್ವುಚಿರದಂತಪಂಕ್ತಿಗಳತೃಪ್ತಂ  
 ಗಾರಸರಸೋಕ್ತಿಗಳವಿನುತಾಪ್ತಮಹಿಷಿಯ  
 ರ್ಜಾ ರುಚಾಮರತಾಲವ ತೃತಮಂಪಿಡಿದಿದೇಶ್ಚ ತನಕೆಲಬಲದೊಳ್ಳೂ ||೮೯||  
 ಕೃದ್ವಮನೆಮನೆಯೊಕ್ಕುಪೆಣೆಪಾಲ್ಪೆನೆಗಳಂ  
 • ಮೆದ್ದುಗೋವಳರಮೇಳದಕಲ್ಲಿಗೂಳಕ್ಕೈ  
 ಮುದ್ದೆಯಂತೆಗದುಂಡುತುರುಗಾವವಜ್ಜಿಯಂಬಿಟ್ಟುಬಿಳಿಕೆರಡಿಲ್ಲದೇ |

24. The Eternally-satisfied who secretly feeds the Immortals with ambrosia—the Supreme Spirit who, by the god of fire, receives the burnt offerings of all sacrifices, and causes (the performer of the sacrifice) to eat the fruit thereof<sup>43</sup>, feasted with great avidity, that nothing of temporary<sup>44</sup> regal enjoyment might be lacking; deeming this suitable to his mortal-pastime.

25. Distinguished by the tinkling sounds of their necklaces, anklets, bracelets, and other ornaments, the waves of beauty of their creeper forms slightly bowed by the weight of their breasts that protruded their upper garments, eyes befitting their beautiful countenances, rows of bright teeth displayed by their cheerful smiles, and their loving, familiar speech;—on the right and left of the Immutable, stood his eight queens with fly-brushes and fans of palm.

26. “After going from house to house, stealing and eating butter and cream<sup>45</sup>, living upon clots of rice from the herds-

43. i. e. rewards the merit of performing the sacrifice.

44. Temporary or finite, as opposed to his own eternal happiness.

45. See p. 32, n. 83.

ಹೊದ್ದಿ ಪಾಂಡವರನೋಲೈಸಲಾಡುದುಭಾಗ್ಯ  
 ಮಿದ್ಧಪುರುರಾಜ್ಯಭೋಜ್ಯಂಗಳಿವುಪಡದವ  
 ಕ್ಕುದ್ದಗೈದಪರೂಟದೆಡೆಯೊಳ್ ಜೋದ್ಯಮೆಂದಳ್ ಸತ್ಯಭಾಮೆನಗುತಾ||೧೬||  
 ಬರೆದೆಗಳ್ಳಹದಿರತ್ತಿಮಾವದಿರಿರಲೈನೀ  
 ನಯಲಾತನಬಂಧನಮೀತನುದಯಿಸ  
 ಲ್ಪರಿದುದೀತನೆಜಗದ್ಗುರುಕಣಾಪಾಲಿಸುವನಿಂದ್ರಾದಿನಿಜರರನೂ |  
 ಕುರುಪಿತಲ್ಪಹುದೆಮಾನವನೆಂದುಕೃಷ್ಣನಂ  
 ಜರೆಯೆನೀನೀನರವಳೊಡನಾಡಿತನದಿಂದ  
 ಬೆರೆಮುಪ್ಪೇತತ್ತಹೋಗಿಂದುದೇವಕಿಸತ್ಯಭಾಮೆಯಂಗಜಿಸಿದಳೂ ||೧೭||  
 ನಿಮಬಂಧನವಬಿಡಿಸಿದವಂಗೆತವೆಬಂಧ  
 ನಮಗುಳ್ಳದೇಕಾಯ್ತುದಿವಿಜರಂಪೊಲೆವವಂ  
 ಚಮುಟಗಿವಿಡಿಯಲೇತಕೆನರನಕುರುಹುಗಾಣಿಸದವಂಪೆಳ್ಳವಿಗೊಲ್ಲೂ |

men's satchels<sup>46</sup>, he left the cow-keepers' hamlet, immediately joined himself to, and served the Pándus, became rich, and obtained royal dainties! People who get these enjoy themselves at dinner! Surprising!" said Satyabhámè, laughing.

27. Dévaki reproved her: "Don't prate foolishly before your father and mother-in-law! What do you know? By his birth my bonds were broken<sup>47</sup>! Don't you know that he is the world's spiritual preceptor? He sustains Indra and all the deities! Is he to be reproached as being a mere mortal? What are you to revile Krishna? Don't become insolent by familiarity! Be-gone!"

28. Satyabhámè replied: "Why was it that he who loosed your bonds was afterwards fast bound himself<sup>48</sup>? Why was he who sustains the gods obliged to take to the whip<sup>49</sup>? Why was it that he who shows not the defect of being mortal, went

46. i. e. cooked rice taken by them to the fields, and eaten cold.

47. It was announced to Kamsa that the eighth child of Dévaki should destroy him. He would have killed her instantly, but spared her on her husband's promising to give to him every child that was born. He kept Dévaki and her husband Vasudéva in close confinement; but liber-

ated them when he found that Krishna had escaped his fury.

48. When Krishna was a child, his mother, unable to keep him from crawling about in the dirt, fastened a cord round his body, and tied him to a rice mortar. From this circumstance he is called Dá-módara.

49. For a livelihood. See p. 74, n. 41.

ಸುಂಮನೇತಕೆಸಿಕ್ಕಿದಂಜಗದ್ಗುರುವೆನಳ್  
 ನಂಮದೊಳ್ಗಿರಿನೀವುನಮಗೆಯುಂಗುರುನೀವೆ  
 ನಂಮನಗಿಸದೆನೀವುತಿಳಿವುದೆಂದಳ್ ದೇವಕಿಗೆಮತ್ತೆ ಸತ್ಯಭಾಮೇ || ೧೦೮ ||  
 ಸತ್ಯಭಾಮಾದೇವಿಸುಡಿದಕಟಕಿಯಮಾತಿ  
 ಗತ್ಯಂತಹರುಪಮಂತಾಳ್ವದಕೆನಸುನಗುತ  
 ಪ್ರತ್ಯುತ್ತರಂಗೊಡುವೆನೆಂಬನಿತರೊಳ್ ಭೀಮನೇನನೈತರುತಿಹುದನೂ |  
 ಭೃತ್ಯರೇಚ್ಚರಿಸಿದೊಡೆಭಾವಮೈದುನತನದ  
 ಕೃತ್ಯದಿಂದಪ್ಪುತನೂಚಿಸಲ್ಪಡದಳ್ಳಾ  
 ಚಿತ್ಯಮಲ್ಲೊಳ್ಳವೊಗುವಡಾರೋಗಣೆಯಸಮಯಮೆಂದುನೈಲೈಂದ್ರಿಬಂದೂ || ೧೦೯ ||  
 ಆರೋಗಣೆಯಸಮಯಮಾಗೆ ಭೂತಂಪೊಯ್ದು  
 ದಾರನೀಮನೆಯೊಳ್ಳಂತೀಗಣೈತಕೆಮಾನ  
 ಮಾರುಮಿಲ್ಲವೆಪೊರೆಯೊಳ್ಳಹರೆದೇವಕಿಸತ್ಯಭಾಮೆಗಾವುದುಮಿಲ್ಲಲಾ |  
 ಆರಿಂನನ್ನಿ ತಡಸಿದರಾಯ್ತೆ ದುಃಖಿ=ಕ್ಷ  
 ಮೂರೊಳ್ ಬೆಳ್ಳೆಯದೆಧಾನ್ಯಮಿಲ್ಲಿಕರೆಯದೆವೃಷ್ಟಿ  
 ನಾರಿಯರನ್ನಿಬರಂಕಟ್ಟಿಕೊಳ್ಳಲೇಕೆಬಿಡಲೆಂದುಮಾರುತಿಸುಡಿದನೂ || ೧೧೦ ||

to war, and was so easily taken<sup>50</sup>? Hold your tongue, and don't trust him as the world's preceptor! You are our preceptor. Know this, and don't make us laugh!"

29. Greatly delighted with Satyabhāmè's jocularly, and smiling at it, Krishna was about to reply, when watchmen announced the arrival of Bhíma. Immediately, with the familiarity of a brother-in-law, Krishna made a sign, and a female servant stopped Bhíma, saying, "It is not proper to enter during dinner time."

30. Bhíma replied: "Whose dinner time is it? Who, in this house, has been struck by a demon<sup>51</sup>? Why is all now so silent? Is nobody at home? Are they gone out? There's nothing the matter with Dēvaki and Satyabhāmè? Who caused me to be stopped here? Have the crops failed, and the rain not fallen here, and caused a famine in the town? Then why does he keep so many women<sup>52</sup>? Let him get quit of them<sup>53</sup>!"

50. Krishna was defeated in battle by Jarásandha.

51. i. e. who is dead?

52. See p. 32, n. 83.

53. If he cannot afford to show hospitality.

ಭೀಮನಾಡಿದನುಡಿಯೆಕೇಳುರುಕ್ಮಿಣಿಸತ್ಯ  
 ಭಾಮೆಯರವೊಗನೋಡಿನನುನಗುತಮುರಹರಂ  
 ತಾಮತ್ತೈರಭಸದಿಂಭೋಜನಂಗೆೈವುತೊಡನೊಡನೆಧಿರ್ರನೆಶೇಗಲೂ !  
 ತಾಮನಮಿದೇಕೆನಾಂಬಂದನೋವೇನಿಮುಳ್ಳದೆೊ  
 ದೀಮೂಜಗಂನಿನಬಾಯೊಂದುತುತ್ತಾಗ  
 ದೀಮನುಜಗನುಜರಂಬಲ್ಲರಾರೆಂನನುಳ್ಳಹೆಂದನಿಲಜಂಚೇರ್ದನೂ || 30 ||  
 ಬಿಡದೆಕಳ್ಳವಿಂದಲೋಗರಮನೆಗಲಂಪೊಕ್ಕು  
 ತುಡಿತಿಂದವನಭೋಜನಕ್ಕೆಮೃಷ್ಟಾಂನಮಾ  
 ದೊಡೆಕೆಲಬಲಂಗಳಂನೋಡುವನೆಗೋವಳ್ಳಂಗಳರನುತನಮಾದಬಳ್ಳಿಕಾ !  
 ಪೊಡವಿಯಂಕಂಡುನಡೆವನೆಮುಳ್ಳದುಮಾವನಂ  
 ಬದಿದವಂನೆಂಟರವನೆನೊಲೆಯಗೊಟ್ಟಿಲ್ಲನು  
 ಗುಡಿದವಂಪುರುಷಾಧಿಪಯಾದಪನೆನಾವಜ್ಞರೆಂದುಮಾರುತಿಜರೆದನೂ || 31 ||  
 ದೇವತನಮಂಬಿಟ್ಟುನರನಾದವಂಗಿಬಳ್ಳಿ  
 ಕಾವಗೌರವಮಿಡುದಿವನಾಚುವನೆಸಾಕು  
 ನಾವೀತನಂಕಾಣುಬುದುಚಿತಮಲ್ಲೆಂದುಭೀಮಂವಿಭಾದಿಸಲತ್ತಲೂ !

31. Hearing the words of Bhíma, Krishna looked on the face of Rukmini and Satyabhámè, smiled, and ate with increased eagerness, frequently and loudly belching. Bhíma cried out, "Why this *támasa*<sup>54</sup>? Have I come alone? When angry, the three worlds are not a mouthful for you! What regard then will you have for mere mortal men? O spare me!"

32. Reviling him, Bhíma continued: "When a fellow who spares not, but enters strangers' houses by stealth, and devours all he can lay hands upon<sup>55</sup>, gets hold of savoury food, will he look to the right or left? When a cowherd becomes a king<sup>56</sup>, will he see the ground as he walks? Will he who, in anger, slew his father-in-law<sup>57</sup>, regard his relatives? Will he who drunk the life of her who suckled him<sup>58</sup>, be benevolent to others? I know not!"

33. What respectability can he have who lays aside divinity, and becomes a man? Has this fellow any shame? Enough! It is not fit I should see this fellow!" Thus Bhíma turned con-

54. The quality of darkness, foulness, or ignorance.

55. See p. 118, verse 26.

56. See p. 33, n. 86.

57. Krishna slew his father-in-law Kamsa.

58. See p. 32, n. 85.

ಶ್ರೀವರಂನಸುನಗಯೋಜ್ಯಾಗಳಿಂದದದಿರಿ  
 ದಾವಗಂಬಂದನಿಲಜನಿತ್ತ ಕರೆತಡೆದ  
 ಭಾವಶ್ಲೇತಕೆಕೋಪಮೆನೆಮತ್ತೆ ಪವನಸುತನೊಳಪೊಗುತಲಿಂತೆಂದನೂ ||33||  
 ದೇವನಿಮಜ್ಜಾನನನುಲಗನಮಗುಂಟೆನಂ  
 ಭಾವಿಸುವಿಲ್ಲೆಂಮನ್ನಿಲ್ಲಿ ನಿಲಿಸಿದರೆನ  
 ಲಾವೃತದನೆದವಿತ್ತ ಬಾಯೆನುತನೆರಗಪಿಡಿಬೊಡನೆಕುಳ್ಳಿ ಬಿಸಿಕೊಂಡೂ |  
 ಅವಿವಿಧಭೋಜ್ಯಾದಿಂದಾರೋಗಿಸಿದಬಲಕ  
 ತೀವಿದನುಗಂಧಕಪುಷ್ಪರತಾಂಬೂಲಪು  
 ಪ್ಪಾವನಗಳಿಂದಸತ್ಕೃತಿಬಿಸಿದಂಭೀಮನಂಸುರವುರದಲಕ್ಷ್ಮೀಕನೂ ||34||  
 ಪದ್ವಮಸಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತುಸಂಧೀಕ್ಷುಂ ಪದ್ಯಂ ೭೯ತಿಕ್ಷುಂ ಮಂಗಲಂ||

ಎಳೆನೇ ಸಂಧಿ.

ಸೂಚನೆ. ಅಧ್ವರಕೆಯಾದವರಗಡಗದಿಂದಾನವಕ  
 ಲಧ್ವಂಸಿಹಸ್ತಿನಾವತಿಗೆಬಿಜಮಂಗಳ್ಯವು  
 ತಧ್ವದೊಳ್ತಾಗಿದನುಸಾಲವನಗಲ್ಲ ಪಾಂನವರನುಕೆಪಾಲಿಸಿದನೂ||

ಪದ್ಯಂ

ಭೂರಮಣಕೇಳಿನಿಲತನಯನಂಕೂಡಿಕೊಂ  
 ನಾರೋಗಿಸಿದಬಲಕನವಕುಸುಮಗಂಧಕ  
 ರೂಪರತಾಂಬೂಲಮಂಕೊಡುತಕೃತವಮಾನಂಕರಸಿದ್ಧಮೇಜನಮುಕ್ತೇ |

temptuously away : when Krishna, as though he had but just been informed, smiling, asked, “ When did Bhíma come ? Call him here ! Who stopped him ? Why are you angry ? ” Then Bhíma again entering, thus replied :—

34. “ My lord ! Have I the familiarity that Arjun has with you ! No one respects me ! They stopped me here ! ” Then Vishnu of Dévapura replied, “ I caused you to be detained : come this way ! ” took hold of his garment, immediately seated him ; and when he had partaken of the various dainties, honoured him with abundance of perfumes, camphor, betel, and wreaths of flowers.

## CHAPTER VII.

*Contents. Krishna comes to Hastinápura to the sacrifice, with all the Yádavas ; overcomes Anusálva who attacked them in the way ; and greatly protects the Pándus.*

Verse 1. Hear, O lord of earth ! After Krishna had dined with Bhíma, and presented to him fresh flowers, sandal, cam-

ವಾರಣಸಗಂಗೀಗನಮೋದನೆನಜಿತರತಿ  
 ದ್ವಾರಕೆಯೊಳುದ್ವಾರಜನಕೈಲಯಂಪೊಯ್ಯುಗೂ  
 ಹಾರಮಂಪೊರಗಿಸಾರಸುಪುರದೊಳೈದುಮಧುಸೂದನನೇಮಿಸಿದನೂ ||೧||  
 ವಸುದೇವಹಲಧರಪೋಲೈಲಿನಲ್ಲಿ ದುರ್ವಾ  
 ಲಿಸಲುಳ್ಳಿದವುದ್ರೂಮೃಗದಸಾಂಬನಿರುದ್ಧ  
 ನಿತತತನಕೂರಸಾತ್ಯಕಿಪ್ಪಮುಖಯಾದವರೆಂಮಕೂಡೆಬರಲೇ |  
 ವೊಸಗಿಮಿಗೆದೇವಕಿಯೊಡನೆತಿರಲರಸಿಯ  
 ಕೊನ್ನತೆನಿವವಸ್ತುವಂತೆಗಸುಭಂಡಾರದಿಂ  
 ದೇವಪುರಜನಪರಿಜನಸ್ತಿಯೆರೈದಲೆಂದಸುರಾರಿವೇಮಿಸಿದನೂ ||೨||  
 ಬಲ್ಲಕಕೃತವಮೇಕನನೇಮದಿನಗರದೊ  
 ಲೈಯೊಳಗದವುನಿಸಾಸ್ಥಕೋಟಿಗಲೈವರಮಟ್ಟ  
 ದುಲಿಯದೆವಮಜನಮೈದಿದವುಜೇವಕಿಯಕೋಡೆಯರದಂನಿಗಲೂ |  
 ಕೆಳದಿಯವೇರಸಿರುಕ್ಕಿಣಿಸತ್ಯಭಾಮಾದಿ  
 ಲಲನೆಯರದಲ್ಲಕ್ಕಿಗಲಸಾಲ್ಗಲೈದುಕೆಲ  
 ಬಲದಸುಯಿಧಾನದಿಂತೆರಳಿದವುಕೋಕದಸುವಸ್ತುಗಳನೆತ್ತಿಸಿದರೂ ||೩||

phor, and betel, he called Kritawarma<sup>1</sup>, and commanded him, "Let all the inhabitants of Dwáraka now accompany me to Hastinápura to the sacrifice of Dharmaráya; have the tent pitched outside<sup>2</sup>; and make proclamation in the city.

2. Let Vasudéva and Balaráma<sup>3</sup> remain and guard the city. Let the rest of the Yádava chiefs Pradyumna<sup>4</sup>, Gada<sup>5</sup>, Sámbar<sup>6</sup>, Aniruddha<sup>7</sup>, Nishata<sup>8</sup>, Shata<sup>9</sup>, Akrúra<sup>10</sup>, and Sátyaki<sup>11</sup>, accompany me. Let the queens, in great splendour, set out with Dévaki. Take the greatest rarities from the treasury. And let the well dressed people of the city, the household, and the women come."

3. Immediately, at the command of Kritawarma, the multitude of war drums resounded throughout the city; the whole population went forth; the litters of Dévaki and Yashódè moved

1. One of his generals.
2. A short distance forward on the journey.
3. The father and elder brother of Krishna.
4. A name of the god of love, Krishna's son by Rukmini.

5. A son of Vasudéva.
6. Krishna's son by Jámavati.
7. Son of Pradyumna.
8. Son of Balaráma.
9. Brother of Nishata.
10. A minister.
11. Son of Vasudéva.

ಸುತನಹೋದರಜ್ಞಾತಿಮಿತ್ರಬಾಂಧವಪುಷೋ  
 ಹಿತಗೋಡನೆಪೊರಮಟ್ಟನಸುರಾಂತಕಂಸಮಾ  
 ವೃತವಟುಗಳಿಂದನಂಸಹಿತಕಾಸ್ತ್ರಂಗಲಿಂದ್ವಿಜರಾಯತಂಗಲಿಂದಾ !  
 ಚತುರಂಗಬಲದಿಂದಭೂಭುಜದ್ರವ್ಯದಿಂದ  
 ದತುಲಸಂಭಾರದಿಂದೈಶ್ವರ್ಯೈದಿತುತೂದ್ರ  
 ವಿತತಿನಾನಾಜಾತಿಗಳೈರವಿಯಿಂತಮತಂಮವಿನಿಯೋಗದಿಂದಾ ||೪||  
 ವೊಟ್ಟಿಗಳವೀಸರದಪೊರೆಯಾಳಕಂಠಿಗಳ  
 ಗೊಟ್ಟಿಗೆಯಕೊಲ್ಲಾರಭಂಡಿಗಳಮೇಲೆಸರ  
 ಕಿಟ್ಟಣಿಸಿನೂಕಿದುದುಗೋಮುಖಿಕುಲದಕೀರಾರವಿತದೈದಿತೋಡನೀ !  
 ಧಟ್ಟಿಸಿದವಾನೆಕುದುರೆಯರಥದನೇನೆಪೊರ  
 ಮಟ್ಟು ದಂದಣದವಲ್ಲಕ್ಕಿಗಳರಾಜಿನಾ  
 ಲಿಟ್ಟುನಡೆದವುಭತ್ತಜಾಮರಪತಾಕೆಗಳೈರಳಿತುಜನಂಮುದದೊಳೂ ||೫||  
 ವಿಟರಮೇಳಂಗಳಂಜೇಟಿಯರಗಡಣದಿಂದ  
 ನಟವಿದೂದಕವಂದಿಗಾಯಕರತಂಡದಿಂದ  
 ಕಟಕಿಧ್ವನಿವ್ಯಂಗ್ಯಸರನೋಕ್ತಿಗಳಬೆಡಗುಬಯಲನಗಿನೋಟಂಗಳಾ !

forward. Accompanied by the female train, the lines of palankeens of Rukmini, Satybhāmā, and the other queens, set out with guards on the right and left ; and the valuables of the treasury were brought forth.

4. With his sons, brothers, relatives, friends, kinsmen, and priests, Krishna set out, accompanied by Bramins with their Brahmacháris<sup>12</sup>, and those learned in the shastras ; Kshatriyas with the myriads of their forces ; Vaishyas with their wealth and unequalled preparations ; and the multitude of Súdras ; crowds of every class with their several gifts.

5. Upon camels, mules, head-coolies, cavady coolies, and various waggons, the goods advanced, crowding the road. The entire folds of cows and buffaloes came forth ; and with them, a crowding host of elephants, horses, and chariots. A row of litters and palankeens set out. Parasols, fly-brushes, and banners proceeded in lines ; and the people went forth with joy.

6. With a concourse of paramours, a troop of bawds, a multitude of dancers, stage-players, bards, and musicians, the courtezans went forward in crowds, displaying their irony, punning,

12. Young bramins from the time of marriage ; during which they are engaged in studying the vedas, &c.

ನಟಕೈಗಳನಡೆಯುಭಂಗಿಯುಖಿಯುಪೇಟದತಿ  
 ಕುಟಿಲಾಂಗದೊಲವುಗಳವಾರನಾರೀಜನಂ  
 ಕಟಕದೊಳ್ಳಾಮುಕರನಿಡೆಗೆಡಿಸುತೊಗ್ಗಿನಿಪೊರಮಟ್ಟುಬರುತಿವರೂ ||೧||  
 ನಾಗಪತಿಸದಳಂಕಮರಂಗರುದಿಕಾ  
 ನಾಗತತಿಗಳವಲ್ಲಧರಿಸಲದೆಂಬಂತೆ  
 ನಾಗನಿಸಲಿಯೆನಿಡುಪೊಸತೆನಲ್ಲಟಹನಿಸ್ಸಾಳಕಹಳಾರವದೊಳ್ಳೊ |  
 ಸಾಗರದಮಧ್ಯದಿಂದೆದ್ದು ದೋಮತ್ತೊಂದು  
 ಸಾಗರಂಪೇಳೆಂಬೋಲಿಳಿಯಾದವಕಟಕ  
 ಸಾಗರಂಪಾರಾನಗರಮಂಪೊರಮಟ್ಟುನಡೆಗೊಂಕುಬೇವೇಳ್ವೆನೂ ||೨||  
 ಕಳ್ಳುಪುತ್ಯೆತಂದವಸುಬೇವಬಲಭದ್ರಂ  
 ಬಲಕವಂದಿಸಿವರಕೆಗೊಂಕುಸಂತೈಸಿನಿಜ  
 ನಿಲಯರಕ್ಷೆಗೆನಿಲಿಸಿಭೀಮನಂಬಿಳ್ಳೊಳ್ಳುನಿಶಾಹಯಾರೂಢನಾಗೀ |  
 ಉಜ್ಜಿದಯಾದವರೆಲ್ಲರಂಕೂಡಿಕೊಂಕುಮುಂ  
 ದಳೈದುಮಧುಸೂದನಂಮಧ್ಯಮಾಗದೊಳ್ಳೊಂದು  
 ಕೊಳ್ಳುನಿರಲ್ಕುಲಿಬೀಡಂಬಿಡಿಸಿನಸುನಗುತರುತ್ತಿಣಿಯೊಳಂತೆಂದನೂ ||೩||

sarcasm, wit, affected airs, loud laughter, leering, mincing gait, coquetry, wantonness, and amorous gestures of their pliant limbs; impeding the march of the lechers in the army.

7. As though from the midst of the sea another sea arose with the roaring of war drums and trumpets, which the lord of serpents<sup>13</sup> was too weak, the turtle<sup>14</sup> unable, and the elephants of the eight quarters<sup>15</sup> too feeble, to bear; and which I am unable to describe, being hitherto unheard of,—the sea of the entire Yádava host set out from Dwáraka, and marched forward. What shall I say?

8. Having saluted Vasudéva and Balaráma who came a short distance to see them on their way, received their blessing, consoled them, appointed them to guard his city, and caused Bhíma to take leave of them,—mounted on a charger, Krishna went forward with all the rest of the Yádavas, and there being a lake in the middle of the way, he ordered a halt; and, smiling, thus addressed Rukmini:—

13. See p. 12, n. 23.

14. The turtle is supposed to support the serpent, upon which rest the elephants of the eight quarters.

15. The earth is said to be supported at each of the eight points of the compass, by an elephant.

ರಾಜಮುಖಿನೋಡೀಸರೋವರದಪದ್ಮಿನಿಗಿ  
 ರಾಜಹಂಸಕ್ರೀಡೆಪುನ್ನಾಗಕೇಳುವಿ  
 ಭ್ರಾಜಿತಮಧುಪಗೋಷ್ಠಿ ಸಂದಪ್ಪದುರವಗಿತಾನರಸಿಯಾದವಳೆಂದೆತೋ |  
 ಸ್ತ್ರೀಜನಕನಹಜಮಿದುಮೇಲೆಕದಮಜಾತೆ  
 ಮಾಜುವಳೆದೆಯೊಳ್ಳದಕಪ್ಪ ತೆಯನಿದುಜಗಕೆ  
 ನೋಜಿಗವೆಚಂಚಲೆಯಲಾಪತಿಯೆನೆನಿಸುವಳೆವೇಳೆಂದೊಡಂತೆಂದಳೂ ||೯||  
 ದೇವನೀಂಪದ್ಮಿನಿಗೆಪಳುವನಾರೋಪಿಸುವು  
 ದಾನಸಂಮತರಾಜಹಂಸಪುನ್ನಾಗಮಧು  
 ಪಾವಳಿಯನೋವಲಾಗದೆಮಾತೆಮಕ್ಕಳೊಡಗೂಡಿದೊಡೆಂಧರೆಯೊಳ್ಳೂ |  
 ಜೀವನನಿಂದೊಡಾದುದುಮಂಕಮಿಲಿತಾ  
 ನಾವಿಭವಿಸಿದೊಡೆಂಕಪ್ಪ ಹೃದಯಕೆದೋಷ  
 ಮಾವುದಾಣ್ಯಂಗಿನದನಡುಗಿದೊಡೆಚಂಚಲೆಯೆನಾವರಿಯೆವಿದನೆಂದಳೂ ||೧೦||

9. "See! O moon-faced! The *padmini*<sup>16</sup> of this lake indulges in *rājahamsakridi*<sup>17</sup>, *punnāgakēli*<sup>18</sup>, and the company of the shining *madhupas*<sup>19</sup>! How, then, can she be the wife of the Sun<sup>20</sup>? This is the nature of women! Besides, a sin-born woman<sup>21</sup> will conceal the sin<sup>22</sup> within her bosom. Does the world wonder at this? Is she not fickle<sup>23</sup>? Will she regard her husband? Tell me!" Rukmini replied:—

10. "My lord! How can you falsely impute blame to the *padmini*? Is she not at liberty to cherish *rājahamsa*, *punnāga*, and the race of *madhupas*<sup>24</sup>? If a mother abide in company with her children, what (blame is there) in the world? Water standing has caused the mud<sup>25</sup>. What if she have sprung up here? What sin is there in the heart where Krishna dwells<sup>26</sup>? Is she fickle because she trembles in the presence of her lord<sup>27</sup>? This I know not!

16. Women are distinguished into four classes according to beauty and excellence; of which *padmini* is the highest. *Padmini* means also a place abounding with lotuses.

17. This phrase signifies the sporting of swans, and, dalliance with a king.

18. The sporting of elephants (in the water,) and, dalliance with nobles.

19. Bees, as being fond of sweets; and drunkards, as being fond of wine or spirits.

20. Which the lotus is called, because of its opening at sunrise.

21. The expression means also, sprung from mud, as the lotus is.

22. Or the black mark in its centre.

23. Or waving, as applied to the lotus.

24. The words are used here only in the sense of swans, elephants, and bees.

25. The word means also sin.

26. Or what fault is there in its being black in the centre?

27. The sun.

ಪುರುಷನೋವಂಗೆನಾರಿಯುಂಟುಬಲಬೀರಿ  
 ಧರೆಯೊಳ್ಗನಿಗೆಪತಿಯೋವನೀಗತಿಯೆಂಬ  
 ಪರಿವಿಡಿಯನಕುಹಿಸುವಡಾವೀರವಲ್ಲದೋವಂಕುಮಿಲ್ಲಮಿಂನುಬರಿದೇ |  
 ನರಸಿಯೊಳ್ಗಣಪದ್ವಿನಿಯದೂಷಿಸಲುಬೇಡ  
 ಪರಮಪಾವನೆಯೆಂದುತಿವನುತ್ತಮಾಂಗದೊಳ್  
 ಧರಿಸಿದನೆನಲ್ಪತಿವ್ರತೆಯಲ್ಲದಿಹಳ್ಳಿವೀಳ್ಳೆಂದುರುಕ್ಮಿಣಿನುಡಿದಳೊ ||೧೧||  
 ನರಕಾಂತಕೇಳುಬೃಹಕರುಕ್ಮಿಣಿಯಮಾತಿಗೆ  
 ನರಕಾಂತಕಂಮೆಚ್ಚಿ ನನುನಗುತನಿಂದುವಾ  
 ನರಕಾಂತಕೇತನಾಗ್ರಜನೊಳ್ಳನರವಾಡುತೊಲವಿಂದಪಾಳಯವನೊ |  
 ನರಸಿನುತ್ಪತ್ತೀರದೊಬ್ಬದಿಸಿನುಭಟಿಪು  
 ನರದನುಯಿಧಾನದಿಂದಿರುಳುಕಳದಪರವಾ  
 ನರದನೂಯೋದಯದೊಳ್ಳಲ್ಲಿಂದಯಾದವರದಂಕುನಡೆದುಪಥದೊಳ್ಳೊ ||೧೨||  
 ಅಮಾಧವಂವಯನಾಗತಿಯಿಂದಗಜಪುರದ  
 ನೀಮೆಗೈತ್ತಂದುಗಂಗಾನದಿಯತೀರದೊಳ್  
 ಭೀಮನಂನುಯಿಧಾನಕಿರಿಯಾದವಕಟಕನಾಗರವನ್ನಿ ಬಿಡಿಸೀ |

11. In this world one man has many wives; her husband alone is woman's support; there needs no one but ourselves two to declare this custom<sup>28</sup>. Therefore no more falsely revile the *padmini* in the lake! Tell me! Can she be otherwise than virtuous when Shiva, on account of her great purity, placed her on his head<sup>29</sup>?"

12. Hear, O chief of men! Krishna, pleased with the speech of Rukmini, smiling, stood, joked with Bhīma, kindly dispersed the army on the banks of the lake; and, having passed the night under guard of numerous warriors, at sunrise of the following day the army of the Yādavas proceeded thence on their way.

13. By stages Krishna reached the neighbourhood of Hastināpura; on the banks of the Ganges placed Bhīma in charge; halted there the sea of the Yādava host; and (himself) went forward for the pleasure of seeing the lord of earth<sup>30</sup>. In the

28. Krishna had many wives; she had no husband but him.

29. Shiva uses the lotus to adorn his head.

30. Dharmarāya.

ಭೂಮಿಕಾಶದೇವತಾಶ್ವನಕೇವಲಜಯಂಗೆದ  
 ನಾಮಧ್ಯಮಾಗದೋಳ್ಕುಂದುದುಮಹಾಜನಂ  
 ತಾಮರಸನೇತ್ರನಂತಮತಮಗೆನುಸಿದನೀಗಮಾಗನೋಕ್ತಿಯಿಂದಾ ||೧೩||  
 ಶ್ರುತಿಧರ್ಮತಾಸ್ತ್ರಗಮಸ್ತೃತಿವಿಚಾರದಿಂ  
 ಗತಿಗೆಟ್ಟುಬ್ರಹ್ಮಹತ್ಯಾದಿಪಾತಕಕೆನಿಕ್ಕು  
 ತಿತವಸ್ತುರಣೇಮಾತ್ರದೊಳ್ಪುದೆಂದೊಡಾತ್ರಮನಾಲ್ಕರೊಳ್ಳಾದಿದಾ |  
 ವ್ರತದಾನಜಪತಪಸ್ವಿಧ್ಯಾಯಪೂಜೆನ  
 ತ್ಪ್ರತುಸಮಾಧಿಗಲೈಮಗೆನಿನನೀಕ್ಷಿಸಲುನಿ  
 ಪ್ಪಿತಮಾದವೆಂಬುದೇನುತಿಯೆನಿನಗೆಂದುಹರಿಯೆಂಪೊಗಲ್ದರಾಪಾವೇರೂ ||೧೪||  
 ಕಾಣಿಕೆಯನಿತ್ತೆರಗಕಂಡುದುಸಕಲಜನ  
 ಶ್ರೀಣಿತಮತಮಗೆಮುಗಿದತ್ತಿದನೋಸಲೆಡೆಗೆ  
 ಪಾಣಿಗಳನಾವಧದೊಳ್ಳೋರ್ವನತಕಿಬಂದುನಾನಾವ್ರಕಾರದಿಂದಾ |  
 ವೇಣುವೇಣಾದಿಗಂಗೀತವಾದ್ಯಸ್ತೃತಿಮು  
 ಕೇಣಿಗೊಂಡುರುಪುತಿರುಪಭಿನವಕಲಾಸವ್ರ  
 ಮಾದಸುನೃತ್ತದಿಂಮೆಚ್ಚಿಸಿದಳಚ್ಚುತನನಚ್ಚರಿಯರಚ್ಚರಿಯೆನೆ ||೧೫||

midst of the way many people saw the lotus-eyed, and praised him to one another in the language of the vedas and shastras.

14. The bramins lauded Krishna, saying, "What praise<sup>31</sup> is it to you to say that the mere recollection of you takes away the guilt of braminicide and other sins that cannot be removed by the study of the vedas, ritual, shastras, and law? and that the sight of you gives us all the merit of the vows, charity, devotion, austerities, study of the sacred books, worship, sacrifices, and meditation performed in the four states<sup>32</sup>?"

15. The whole multitude of people presented offerings, prostrated themselves, and saw him. Every one raised his joined hands to his forehead. A female dancer came into the road, and, in various modes, accompanied by the sound of pipes, lutes, and other instruments of music, wheeling according to the newest art, by her dancing delighted Krishna, and astonished even the celestial nymphs.

31. i. e. how small a part of your praise!

32. The four conditions of a bramin's life are Brahmachāri; (see p. 124, n. 12.)

Grihasta, or householder, after marriage; Vanaprastha, or residence in the forest for the purposes of uninterrupted devotion; and Sanyāsi, or religious mendicant.

ನಾಗನಗರಿಯನಗಧರಂಪೊಕ್ಕುಬಿರುತಿಡೆ  
 ನಾಗನಗರಪುಮುಖ್ಯರೈದೆಸಾಸಿರಪೆಡೆಯೆ  
 ನಾಗನಗರಿಯಾಂಗತಲ್ಪದವನಿನೆಂದುಗನದೊಳ್ ಕೈವಾರಿಸೇ |  
 ಬಾಗಿಲಂನಂದು ತಮತಮಗೆಕಾಮಿನಿಯರಿಂ  
 ಬಾಗಿಲಂಬಿನುವಲಮುಂಡಿಗಲಿರಂಗಲಿಂ  
 ಬಾಗಿಲತ್ತೋಪತಿಗೆವಂದಿಸಿದರೊಲವಿಂದರಾಜಮಾಗಾಂತರದೊಳ್ಳೊ ||೮೬||  
 ರಾಜಮಾಗಾದಕೆಲಬಲದಗೊಳುರದೊಳ್ಳಿದೇ  
 ರಾಜವದನಿಯರಗರುಚಂದನಸುಧೂಪನೀ  
 ರಾಜನಧೂಳಿತಾಂಬೂಲಬಹುವಿಧಕುಸುಮಲಾಜೆದೂವಾಕ್ಷತೆಗಳಾ |  
 ರಾಜಿಗಳನಳವಳಿಸೆಮಣಿತೋರಣಪ್ರಭವಿ  
 ರಾಜಿಸುವಧಮುತನರಮನೆಯಬಾಗಿಲೆ  
 ರಾಜೀವಲೋಚನಂಬರೆಕೇಲ್ವಭೂವರನಿದಿಗೊಂಡನುತ್ಸವದೊಳ್ಳೊ ||೮೭||  
 ಧಮತನುತನಂಕಂಡುನಗುತಮುರವುಪ್ಪೇಮ  
 ನಿಮಿತವರೂಢದಿಂದಿಲ್ಲಿದುನೃಪವರನಡಿಗೆ  
 ನಿಮಿತಿರಿಟಮಂಚಾಚುತಿರೆತೊಲಗದರಿಯಂಘ್ರಗರನಂನಮಿಸಲೂ |  
 ಓಮೆಯಿಂತೆಗದುಬಿಗಿಯಪ್ಪಲವನೀಶ್ವರಂ  
 ನಿಮಾಯನಂಮಗುಳ್ಳೆತಕ್ಕೈಸಲಾಗಲಮ  
 ರಮಹಿಪಾಲಕನಪೂವಾಕೃತಪುಣ್ಯಮಂಬಣಿಸಿದರಂಬರದೊಳ್ಳೊ ||೮೮||

16. When Krishna entered Hastinápura, Indra and the other deities praised him in the sky, saying, "This is he who reclines on the huge body of the thousand-crested serpent." Coming to their doors, the females bowed their heads adorned with long, pendent hair decked with flowers; and, throughout every street, joyfully adored the lord of Lakshmi.

17. The moon-faced ones upon the lofty mansions on both sides of the street, presented abundance of *agaru*, sandal, fragrant incense, wave-lamps, fruit, betel, various kinds of flowers, parched corn, sacred grass, and coloured rice. When the Lotus-eyed arrived at the gate of the son of Dharma's palace, that sparkled with the lustre of crescents of gems, the king, hearing of it, came forth with joy to meet him.

18. Seeing the son of Dharma, Krishna smiled, alighted from his golden chariot, and presented his magnificent crown at the king's feet. The king, stepping aside, prostrated himself at the

ತದನಂತರದೊಳಾಮುರಾಂತಕಂಧೃತರಾಪ್ತೃ•  
 ವಿದುರಕೃಪಗಂಧಾರಿಕುಂತಿಯುಗೃಭಿನಮಿಸಿ  
 ಮುದದಿಂದನರನಕುಲನಹದೇವವೃಷಕೇತುಯೌವನಾಶ್ವಾದಿಗಳನೂ |  
 ಪದಕಮಲಕೆರಗಿಹೊಡೆತೆಗದುತಕ್ಕೈಸಿದ್ರಾ  
 ಪದಿಸುಭದ್ರೆಯರನೊಲವಿಂದಕಾಣಿಸಿಕೊಂಡು  
 ಪದುಳಮಂಕೇಳ್ವು ಸುಖಗೊಳ್ಳುಯಿಂಕುಳ್ಳಿದಬಲಕನೃಪನಿಂತೆಂದನೂ ||೧೯||  
 ದೇವದೇವಕಿವೇವಿವೊದಲಾದವಗೆವನು  
 ದೇವಹಲಧರಮನ್ವಘಾದಿಗಳಿಗವಿಳರಾ  
 ಣೀನಾಸಕೃದೇವದುಳಮಿಭೀಮಸೇನನೇಗೈದನಾರುಂಬಾರದೇ |  
 ನೀವೆಚ್ಚಿತ್ತೈಸಿದಿರಿದೇನೆನಿಸುತ್ತಪು  
 ಜಾವಿಭವದಿಂದಮಾರುತಿಸಹಿತಬಂದುಗಂ  
 ಗಾವತಿಯುತೀರದೊಳ್ಳುಬಿಟ್ಟದೆಂದುಯಕಟಕಮಂನೋಳ್ವದೇಕ್ಷೆಂದನೂ ||೨೦||

feet of Krishna; who, with great affection, took, and warmly embraced him. The king, in return, clasped Krishna; and the gods in the sky extolled the king's former merit<sup>33</sup>.

19. After this, when Krishna had prostrated himself to Dritarāshtra<sup>34</sup>, Vidura<sup>35</sup>, Kripa<sup>36</sup>, Gándhārī<sup>37</sup>, and Kuntī<sup>38</sup>; affectionately taken and embraced Arjun, Nakula, Sahadéva, Vrishakétu, Youvanáshwa, and others, who had prostrated themselves at his lotus-feet; kindly seen, and enquired after the health of Droupadi and Subhadre<sup>39</sup>; and was happily seated,—the king thus addressed him:—

20. “My lord! Are the queen Dévaki and the rest,—Vasudéva, Balaráma, Manmatha<sup>40</sup>, and the others,—and all the female household, quite well? What has become of Bhíma? How is it that you have favoured me with a visit unaccompanied by any one?” “My army, with all my people, came along with Bhíma, and is now encamped on the bank of the Ganges. Let us go and see them<sup>41</sup>.”

33. Merit which he had acquired by virtuous deeds in former births; and which gained for him such favour from Krishna.

34. Father of the Kurus.

35. Half brother of Dritarāshtra.

36. Instructor of the Kurus and Pándus.

37. Wife of Dritarāshtra.

38. Mother of the Pándu princes.

39. Wife of Arjun.

40. A name of Cupid.

41. lit. rise to see them.

ಯೆಂದುಹುನುಡಿಯಲರ್ಜುನನನೋಗನೋಡಿನಾ  
 ವಿದುಧನ್ಯಭಕ್ತರೆಡೆಗೀದರ್ಯೋವಂ  
 ಬಂದುದಚ್ಚರಿಯಲಾಬಂಧವರದರುತನನಮಗೆಕೌತುಕಮವ್ವುದೂ |  
 ಮಂದಿಯಂಕರನುನಡೆನಗರಗುಡಿಯೋರಣಗ  
 ಳಿಂದಮೆರೆಯಲಿಬರಲಿಸಿಂಗರದಬಾಲಕಿಯ  
 ರಂದಣಗಲಂಪಿಡಿಯಲರಸಿಯಪೋರಮಡಲಿಜನಮೆಂದುನೃಪನೆದ್ದನೂ || ೧೦ ||  
 ಬಳಿಕನೃಪನಾಜ್ಞೆಯಿಂದಾಹಸ್ತಿನಾವತಿಯ  
 ಪೊಳಲನುರೆಸಿಂಗರಸೆವೊಳ್ಗದುದುಕೂಡೆಮಂ  
 ಗಳವಾದ್ಯಸಂಕುಲಂನಿರದುದುಸಕಲಪಾರಜನಮಲಂಕಾರದಿಂದಾ |  
 ಹೊಲವಮಣಿಭೂಷಣದಪ್ಪೊಳ್ಳಿಟ್ಟಣಿಸಿದ  
 ರ್ತೃತಂತ್ರಮೈದಸಂದಣಿಸಿದುದುಪಾರಕರ  
 ಕಳ್ಳಕಳದನೃಪತ್ರಗೀತಂಕಳವಿಲಾಸದಿಂದಿದಿಗೋಳ್ಳಲೊಪ್ಪರಮಟ್ಟರೂ || ೧೧ ||  
 ಉತ್ಸವದೊಳ್ಳಧ್ವರಹಯಂಮುಂದೆನಡೆಯೆಫೀ  
 ಭತ್ಸವೊದಲಾದನುಜರೆತಬಲದೊಳ್ಳರೆಭಕ್ತ  
 ವತ್ಸಲಂಬಲದಭಾಗದೊಳ್ಳರೆಪಿಂತೆಮುನಿನಿಕರಮೈತರೆಮುದದೊಳ್ಳೂ |

21. As Krishna spoke, the king, looking on the face of Arjun, "We are fortunate indeed to day! Is it any wonder<sup>42</sup> that this Sea of grace should come to his worshippers? A visit to our relatives will give us much joy. Call the people, and go forth! Let the city glisten with ornaments, and festoons of leaves! Let the richly adorned damsels come! Let the queens proceed in their litters! And let the people set out!" he said, and rose.

22. Then, at the king's command, they richly decorated the city of Hastinápura. Instantly, every variety of pleasing instruments of music sent forth their notes. All the inhabitants of the city, in their ornaments, flocked together. The females, adorned with brilliant jewels, came forth in crowds. Multitudes thronged the streets. And they set out to meet them with the pomp of heralds' loud acclaim, dancing, and songs of joy.

23. With the sacrificial horse marching proudly in front, Arjun and his other brothers on the right and left, the Lover of his worshippers on his right, and the host of Munis gladly fol-

42. Or, How wonderful that, &c.

ಸತ್ಸಿಕೃತಮಯವಿರಾಜಿತವಿಮಲನಿಜಕರಸ  
 ರತ್ನಮೀಪದೊಳ್ಳೆಸೆವಯಾದವರಪಾಳೆಯವ  
 ನುತು ಸ್ತಕದೊಳ್ಳವನೀಶ್ವರಂಸಾದನಂಬುಧಿಯನಂಭೋಧಿಬೆರನುವಂತೇ || ೮೭ ||  
 ದೇವಕಿಯುಶೋದೆಶೋಹಿನಿಯುರ್ಗಿ ಪಾಂಡವ  
 ರೂಘವರಾಜನಕುಂತಿಯುಗವಿಶ್ವಯಾದವ  
 ರಾಭಿವಿಸಿದರುಳ್ಳದವಗನೋನ್ಮಯದಾಲಿಂಗನಗಲಾದವವರವಗೇ |  
 ಲವಾಯುಜಂಕಂಡನರಸನಂರುಕ್ಮಿಣೀ  
 ದೇವಿವೊದಲಾದರಂಧ್ರಪದಿಸುಭದ್ರೆಯ  
 ರ್ತಾಪಸ್ವಿದಪ್ರಭಾವತಿಹರಿಯಗಾಣಿಯುಗೇರಾಕಾಣಿಕೆಗೊಟ್ಟಿಲ್ಲೂ || ೮೮ ||  
 ಮೂಡಿದೆಳ್ಳೆನಗೆಗೂಡಿದ್ರಪದನಂದನೆಯವೊಗ  
 ನೋಡಿದಿನೀಚದುರೆಲೋಕದೊಳ್ ಕೃಷ್ಣನಂ  
 ಪೋಡತನಹಸ್ರನಾರಿಯರೈದಲಿಯರಾತನನೊಲಿಸಿಕೊಂಡೆನಿನಾ |  
 ಗಾಡಿಗುದುಪೊಸತೆಗಂಡರನ್ನಿವರಂಮರುಳ್ಳು  
 ಮಾಡುವಮಹಾಪತಿವ್ರತೆನಿನ್ನೊಳ್ಳಾವುಮಾ  
 ತಾತಲಂಜುನೆವೆಂದುಸತ್ಯಭಾಮಾದೇವಿನುಡಿಯಲವಳ್ಳಂತೆಂದಳ್ಳೂ || ೮೯ ||

lowing,—like sea mingling with sea<sup>43</sup>, the Lord of earth eagerly approached the army of the Yádavas that glistened by the Immortals' spotless stream, resplendent with its beautiful banks of sand.

24. The Pándus paid their respects to Dévaki, Yashódè, and Rohini; and all the Yádavas to the Lord of earth, Arjun, and Kunti. The rest mutually embraced each other. Bhíma saw the king. Droupadi and Subhadre embraced Rukmini and the other queens; and Prabhávatí prostrated herself, and presented offerings to the queens of Krishna.

25. Satyabhámè, looking on the face of Droupadi, said with a rising smile, "In all the world you are the cleverest of women! Sixteen thousand wives cannot win Krishna; you have charmed him. Is this a new thing to your good fortune? I am afraid to speak to you a faithful wife who captivate five husbands<sup>44</sup>! " To which she thus replied :—

43. The two companies were like two seas meeting.

44. See p. 27, n. 70.

ಕುರುಣ್ಯನಿಧಿಯನಾನೊಲಿಸಿಕೊಳ್ಳದಿಹೋದೊ  
 ಚಾರಿಸುವರುಂಟೆಯೆಂನಭಿಮಾನಹಾನಿಯಂ  
 ಕೌರವನನಭಿಮೋಘಳದವರೊಡೆನಾಯ್ತು ಕೃಷ್ಣನೇ ಪಾಲಿಸಿದನೊ  
 ಪಾರಿಜಾತದನೋಂಪಿಗಂದುನಿಜರಮಣನಂ  
 ನಾರದಮುನಿಗೆ ಕೊಟ್ಟು ಬಿಟ್ಟು ಕೊಡೆಯರುಂಟಿನಿಸ  
 ಗೀರುತ್ತೀರೀಧವನನಾಥರ್ಗಿ ನಾಥನೆಂಬುದು ಪುನೆಯೆತ್ತೇಳೆಂದಳೊ ||೮೬||  
 ಯೆಂದುದೊಪ್ಪದಿನುಡಿವಮಾತುಮುಗಿವನಿತರೊಳ್  
 ಮಂದಿಯಂಕಡೆಗೆ ತೊಲಗಿಸಿಯೆಜ್ಜ ತುರಗಮಂ  
 ತಂದುನಿಲಿಸಿದರಲ್ಲಿ ಹನಿರೂಪಿಸಲರನಾಜ್ಞೆಯಿಂದಾಕ್ಷಣದೊಳೊ |

26. "Had I not charmed the Treasury of pity, would any have cared for my disgrace? What though all the rest were present in the assembly of the Kurus, Krishna alone preserved me<sup>45</sup>. Having, formerly at the worship of the Párijáta, given away your lord to the Muni Nárada<sup>46</sup>, have you any husband now? The spouse of *Rukmini* is the helper of the helpless. Say! Is it not so?"

27. As Droupadi finished speaking, Krishna gave directions; and, at the kings command, they put aside the people, and brought forth the sacrificial horse. At that instant, the blue

45. The kingdom of Hastinávati was equally divided between the Kurus and Pándus. Dharmaráya made a sacrifice, which the Kurus attended. Envy the wealth and greatness of Dharmaráya, and knowing that they could not overcome him by war or artifice, they induced him to play at a game, by which he lost his kingdom. He then staked his younger brothers; afterwards his wife; all of whom he lost. When Droupadi was brought into the assembly, Dushyásana seized her garment with the intention of exposing her person. She prayed to Krishna; and though innumerable clothes were pulled away, they multiplied so that she still remained unexposed. Dushyásana, fatigued with stripping her, attempted to remove the garments to his house. But Droupadi looked angrily upon them, and they were consumed in a moment. Seeing her thus favoured of God, they ceased to insult her, and she

remained in her husband's possession. Thus, though Dharmaráya, Bhíma, and the other Pándus were present, Krishna was her deliverer.

46. Satyabhámè receiving the Párijáta tree, worshipped it; and, according to custom, desiring to give a present to Nárada Muni, asked what he wished for. He asked for Krishna. She gave Krishna to him. Nárada bore off Krishna on his shoulders; but, beset by the prayers of Dévaki, promised to give him up for his weight of gold. But how much soever Satybhámè put into the scale, Krishna's scale would not rise. All the gold of the city was put in to no purpose. Nárada suggested that the fault was in her, and told her to allow Rukmini to try. The gold being taken out, Rukmini put in a Tulasi flower; which exactly balanced Krishna. The Muni took it, and went his way.

ಇಂದೀವರಾಕ್ಷಿಯನೋಡಿದಕೌತುಕಮಿ  
 ಬೆಂದುವನ್ನಾಭರಣಪುಷ್ಪಗಂಧಾಕ್ಷತೆಗ  
 ಳಿಂದಪೂಜಿಸುತ್ತಿದೇವತಾಪೂಜ್ಯಮಂಥೂಪಕೇಶ್ವರೀಲಾದನಂಗತಿಯನೂ ||೨೭||  
 ಅಸಮಯದೊಳ್ಳಾಸ್ವನನುಜನನುಸಾಲವನೀ  
 ವಾಸುದೇವನಪೂರ್ವವೈರಕಲ್ಪಗಿಬಂದು  
 ಮೋಸದೊಳ್ಳಾತತ್ತರಗಮಂಪಿಡಿದೆತ್ತಿ ಕೊಂಡೊಯ್ದು ಕಟ್ಟಿಬಿಳಿಕಾ |  
 ಅಸುತ್ತುವಳಯದೊಳ್ ಪದ್ವಿನಾಕಾರಕೆಮ  
 ಹಾಸೇನೆಯಂನಿಲಿಸಿತಾನದರಮುಖದೊಳ್ಳು  
 ರಾಸನದೊಳ್ಳಂಬನೀರಿನಿಂದನುಡಿದಂನುಧಾರನೆಂಬಾಪ್ತನೊಡನೇ ||೨೮||  
 ಅಣ್ಣನಂಕೊಂದೆಂಮಸಾಭನಗರನುರಿದ  
 ಬೆಂಣೆಗಲ್ಲ ನಕೊಬ್ಬಿದುದರದೊಳ್ಳೊಪ್ಪಿ ಪೊಸ  
 ಸುಂಞಮಂಪೊಯಿದುನೀರೆರದಂತೆಮಾಡಿಯಾದವಪಾಂಡವರಬಿಂಕದಾ |  
 ಬಂಞಮಂಕೆಡಿಸಿಕಾಳಗದೊಳ್ಳುಬ್ಬನವನುರೆ  
 ಹಂಣಿದಲ್ಲದೆಮಾಣೆನಹಿತಗೇಪಗೆಯೆಂನ  
 ಕಂಞಮುಂದಕೆನುಳ್ಳುದುಜೀವಿಪನೆನೇನೆಸಂನದ್ಧವಾಗಿರಲೆಂದನೂ ||೨೯||

lotus-eyed (females) astonished, beheld the horse, and worshipped it with rich cloths, jewels, flowers, sandal, and sprinkled rice. Hear, O king, what followed :—

28. At that moment Anusálva, younger brother of Sálva, on account of former enmity to Krishna, came thither, fell upon them by stealth, seized, bore off, and made fast the horse; then, set around it his immense army in eagle-array<sup>47</sup>, fixed an arrow on his bow, and himself standing in front, thus addressed Sudhára, his faithful minister :—

29. “Most assuredly I will make the butter-thief who slew my elder brother, and burnt up our city Soubha, as though the freshest quick lime were thrown into his glutted paunch, and water poured upon it; bring down the valourous pride of the Yádavas and Pándus; and, in battle, greatly distress my foes. Will an enemy pass before me and live? Let the army stand prepared !

47. One of the forms of battle array. There are also the forms of the crescent, turtle, lotus, &c.

ಯಿಂದುತುರುಗಾಯಿಯೆಂಬುದಿರಿದವನೆನಗೆ  
 ಸಂದಪನೆಗೋವಲೈಯರುಪನಾಯಕನರಣಕೆ  
 ನಿಂದುಕಾದುವನಾಪ್ತನಿತಿತರೊಲ್ಲದೆಹಮಿಲ್ಲ ಪರಿವಾರದೊಳಗೇ ।  
 ಹಿಂದಣಪರಾಧಮುಂದುಂದಣದೊಡ್ಡಂ  
 ಲೈಂದುಮುನ್ನೋಡೆನೂರುಂಬಳಿಗಜಾತ್ವಗೋ  
 ವೃಂದಧನಯುವತಿಯೆಮೋದಲಾದನಕಲವಸ್ತುಗಳನಿತ್ತಪೆನೆಂದನೂ ||೨೦||  
 ಸೊಕ್ಕಿದನುಸಾವಿನೀತೆರದಿಂದತನವತಿ  
 ಗಕ್ಕಿದಂಭಲಮುಂಸುಧಾರನೆಂಬನಚೆವ  
 ನಕ್ಕುರಿದವಿಳಸೇನಾವಳಯದೊಳಾಸ್ಥಿರಿಸಲ್ಪಳಯಮೇಳುಂಗಳಾ ।  
 ಕಕ್ಕುಸದನಿಡಿಲಗಜನಿಗಲಂಕಲ್ಪಂತ  
 ಕುಕ್ಕುವಬ್ಬಿಗಲವೇದೇರೆಗಲಸುಘೋಷಮಂ  
 ಮಿಕ್ಕುವುಸಮಸ್ತವಾದ್ಯಧವನಿಗಲತಿಬಲರಪೊಬ್ಬೆಯಬ್ಬರದಕೂಡೇ ||೨೧||  
 ಯಿತ್ತಲಡಹಾಯ್ದುಮೋಸದೊಳಾತುರಂಗಮವ  
 ನತ್ತಲನುಸಾಲ್ವನೊಡೆಯ್ದಭರಕಬಲೆಯರ  
 ಮೊತ್ತಮಗಲಕೆಚ್ಚಿ ತಂಜಿದಮುನಿಗಲೈಲ್ಲಜನಂತಲ್ಲನಿಸಿತೂ ।

30. Is he fit for my service who does not this day come forward and slay the cowherd? Doubtless he is my trusty friend who stands to the fight, and contends with the paramour of the cowherds' wives. Amongst my adherents I will not take notice of any past crime, or future treason; but bestow freehold villages, elephants, horses, herds of cattle, wealth, damsels, and every other gift."

31. The haughty Anusálva thus fired the resolution of his troops. Sudhára, his minister, eagerly proclaimed it throughout the whole army; and, immediately the sounds of every kind of instruments, with the shouting of the mighty warriors, surpassed the thunders of the fierce lightning of the deluge-clouds, and the loud roaring of the boiling seas' huge billows at the destruction of all things.

32. At the suddenness with which Anusálva fell upon them . unawares on one side, and dragged off the horse on the other, the crowd of females was scattered far and wide; the Munis all were terrified; the people shook with fear; the king was much

ಚಿತ್ತದೊಳ್ ನೃಪನೆಣೆಗೆಗೊಳ್ಳುತಿರ್ದನುಳ್ಳದವರಿ  
 ದೆತ್ತಣದ್ಭುತಮೆಂದುಬೆರಗಾದರಸುರಹರ  
 ನುತ್ತಮಾಂಗವನೊಲವೃತಂದುವಹಮಾನದಿಂಪಟುಭಟಿಗ್ಗಂತೆಂದನೂ ||೩೭||  
 ಈತನನುಸಾಲವನೆಂಬಾತನಿವನಂಣನಂ  
 ಘಾತಿಸಿದೆವಂದದರಬಾತಿಗೆಂಮೊಡನೆನ  
 ತ್ವಾತಿತಯಮಂತೋರುವಾತುರದೊಳ್ಳತಿಬಲವ್ರಾತಮಂಕೂಡಿಕೊಂಡೂ |  
 ಭೀತಿಯಿಲ್ಲದೆವರಮಹೀತಳ್ಳಕೆಬಂದುನಂ  
 ವಿಾತುರಗಮಂಪಿಡಿದನೀತರವರಾಕ್ರಮದ  
 ಮಾತುನನುಗಿಂನುಮರುಪುತುಪಾಪವಯೆನುತಪೀತಾಂಬರಂಪೊಗಲ್ದನೂ ||೩೮||  
 ಲೋತನಂಗೆಲ್ಲು ಕುದುರೆಯೆಂಬಿಡಿಸಿತಹ  
 ವಿರರೀಪಟುಭಟರೊಳ್ಳವರಿಗದೇವೀಳೈಯೆಂ  
 ಪುರೈಸುವರೆಪಿಡಿಯಲೆಂದುಹರನುಡಿಯಲತಿಬಲರಂಜಿಸುಂಮನಿರಲೂ |  
 ಚಾರುಹಯಮಂತಂದುಕೊಡುವೆನ್ನಲ್ಲ ದೊಡೆವೃಷ  
 ಳ್ಳಿರಮಣನುಗ್ರಗತಿಗಿಳವೆನೆಂದನುರನಂ  
 ಹಾರನಡಿಗಿರತಾಂಬೂಲಮಂಪ್ರದ್ಯುಮ್ನನಾಂತುಕಳ್ಳಹಿಸಿಕೊಂಡನೂ ||೩೯||

distressed ; the rest, amazed, cried out, " What prodigy is this?"  
 The Slayer of the demons then shook his head, and, with cha-  
 grin, addressed the mighty heroes:—

33. " This is Anusálva. Formerly I slew his elder brother.  
 Enraged at this, in eagerness to show his might against me, he  
 has gathered a vast army, fearlessly entered a foreign land, and  
 seized this horse of ours. What have we now to boast of?  
 Bravo ! demon ! " Thus the Yellow-robed extolled him.

34. " Whosoever of all these warriors are heroes who can  
 vanquish him, release and bring the horse, this betel is for  
 them. Let those who can *complete* the task accept it." At  
 Krishna's speech, the valiant warriors, afraid, were silent. On  
 which Pradyunna, falling at Krishna's feet, " I will fetch the  
 splendid horse and give it you ; if not, I will sink<sup>48</sup> to the fear-  
 ful fate of a pubescent female's husband<sup>49</sup>," he said, received  
 the betel, and permission to depart.

48 Equivalent to, May I sink, &c.

49, i. e. the fate of one who has mar-

ried a female arrived at the age of pu-  
berty.

ಬಳ್ಳಕವೃಷಕೇತುಗರುಷಧ್ವಜನಮೃದುಪದಯು  
 ಗಳಕೆರಗದೇವಚಿತ್ತೈಸಾದೊಡಿನುಕೊಳು  
 ಗುಲದೊಳನುಸಾಲವನೆಂದೆಂಬುಳನಂಪಿಡಿದುನಿಮಂಘ್ರಗೊಪ್ಪಿಸದೊಡೇ |  
 ಮುಳ್ಳದುವಿಪ್ರನವಧೆಗೆಳಿಸಿದವನಗತಿಗಿತಾ  
 ನಿಳಿವೆನೆನಂಕಳುಹಬೇಕೆಂದುಕೈಮುಗಿಯೆ  
 ನಳಿನಾಕ್ಷನಾತನಂತೆಗದುತಕ್ಕೈಸಿವೀಳೈಯವಿತ್ತುಬೀಳೊಟ್ಟನೂ ||೩೬||  
 ಸದೋಗಜಯದವಿಾನಧ್ವಜವನಳವಡಿಸಿ  
 ವಿದ್ಯುತ್ಪ್ರಚಾರಮಂಗಿಲ್ವಹಯಮಂಪೂಡಿ  
 ಬದೋತ್ತರಬಿಂಬಮಂಮಣಿಬಚಿತಕಾಂಚನಮಯಪ್ರಭಗಂಧದನಗುವಾ |  
 ಉದ್ಯದ್ವರೂಢಮಂಜೋಡಿಸಿಮಹಾಸಮರ  
 ಕುದ್ಯುಕ್ತನಾಗಸಾರಥಿತಂದುನಿಲಿಸಲಾ  
 ಪ್ರದ್ಯುಮ್ನನಡದುನಿಜಜಾಪಮಂಕೊಂಡುನಡೆತಂದನಾಹವಕೆನಲಿದೂ ||೩೭||  
 ಕಂಡನನುಸಾಲವನಿವನಾರೀಗರಣಕೆಮುಂ  
 ಕೊಂಡುಬಹದೀರನಸುರಾರಿಯಾದೊಡೆಕೇತು  
 ದಂಡದಗ್ರದೊಳಿರದುಮತ್ಸ್ಯಮಿವನವನಸುತನಾಗಬೇಕಿಲ್ಲಿಬರಲೀ |

35. Then Vrishakétu, prostrating himself at the delicate feet of Krishna, with joined hands entreated him, "My lord! hear me! If I do not seize, in battle, the scoundrel Anusálva, and lay him at your feet, I will sink to the lot of him who has in anger slain a bramin. Give me commission!" The Lily-eyed then took, embraced him, gave the betel, and dismissed him.

36. Having fixed (to the car) his fish-bearing standard<sup>50</sup> which conquers the most rigid ascetics, harnessed his steeds that far surpass the lightning's pace, and yoked his lofty car that by its dazzling blaze of gold and jewels mocks the solar orb, Pradyumna prepared for mighty conflict, stationed his charioteer, himself ascended, took his bow, and, high elate, advanced to battle.

37. Anusálva saw him. "What warrior is this who now advances to the fight? Were it Krishna, a fish would not be on his standard. This must be his son. Let him come here. I'll fell him to the ground." Saying which, he put his army back,

50. The design on the ensign of Cupid is a fish; probably from its being a com-

ದಿಂಡುಗೆಡುಪುವೆನೆನುತನೇನೆಯೆಂಪಿಂದಿಕ್ಕಿ      "   
 ಪುಂಡರೀಕಾಕ್ಷನಕುಮಾರನಂತದೆಯೆಕೋ   
 ದಂಡದೊಳ್ಪ್ರದ್ಯುಮ್ನನೈದುಕಣೆಯೆಂಪುಡಿದೈತ್ಯನಂತೆಗದೆಚ್ಚನೂ ||೩೨||   
 ವ್ಯಗ್ರವೇತಕೆನಿನಗನಾವಿಂದ್ರಿಯಂಗಳಂ   
 ನಿಗ್ರಹಿಸಿದವರಲ್ಲವಿರಹವೆಮಗಲ್ಲಸುರ   
 ತಗ್ರಾಹ್ಯವೋಹನದವಂಚಬಾಣವ್ರಯೋಗಂಗಳೇಕೀಗನಿನಾ |   
 ವಿಗ್ರಹಕೆನಮಗ್ನಚಾಪವಾರಂವೆದೆನ   
 ಮಗ್ರಕುಸುಮಾಸ್ತ್ರಗಂಗಳೆಲ್ಲನೋಡೆಂಮದೊಂ   
 ದುಗ್ರಸಾಯಕವನೆಂದಾದುತೆಗದೆಚ್ಚನನುಸಾಲ್ವನಚ್ಚುತನನುತನಾ ||೩೩||   
 ಪೃಥಿವಿಪತಿಳೇದಿಯಮೇಲೆಕೋಲ್ಕಿಲಿಸಲ್   
 ವೃಥಿಸಿಮೈಮರದನಾಪ್ರದ್ಯುಮ್ನನೊಡನಿನಾ   
 ರಥಿಕೃಪ್ಪನ್ನದೀಡೆಗೆತೀರನಾಗಳೈಕೊಂಡುಬರೆಕಾರಿಕಂಕುಬಳ್ಳಕಾ |   
 ಪೃಥುಲಪಾರುಷದಿಂದನಂಮಗುತನಿಂದರಿಪು   
 ಮಥನಮಂಮಾಡಿಬಲ್ಲಿದನೆನುತಬಂದೆಲವೊ   
 ಶಿಥಿಲಪಾರುಷನಿನನೀಗೈಯ್ಯಲೆಂದುಹರಿಯೊಡೆದನೆಡಗಾಲ್ವದಿಯೊಳೂ ||೩೪||

and confronted the son of the Lotus-eyed. Pradyumna then fixed his five arrows on his bow, drew, and shot at the demon.

38. "Why so impetuous? I am not one who curbs his passions<sup>51</sup>. I am not parted from my spouse. Why now this shooting of the five love-inciting shafts? I have no bow of sugarcane, bowstring of bees, and arrows of various flowers, to fight with you<sup>52</sup>. See now my one fierce dart!" This said, Anusálva shouted, drew, and shot at the son of the Immutable.

39. Hear, O lord of earth! The dart transfixed his breast; and, through the pain, Pradyumna swooned. Immediately the charioteer brought the car to the place where Krishna stood; who, when he saw him, said, "To day my son, with valiant might, has slain his foe, and fainted! So, you have come, you braggart! What shall I do with you?" and, with his left foot, kicked him.

51. And therefore not an enemy to Cupid, nor attempting to resist his in-  
 52. See p. 47, n. 32.



ಅಭೀಮನುರುವಣಿಸೆಕಂಠವೃಷಕೇತುನಗು '

ಶೀಘ್ರಮಿಗ್ಗಿದುಪೂಸತಾದುಹಲಿತಾತಬಾ

ಲಾಭಿಲಾಷೆಯಫಲಕ್ಕೆಲ್ಲಸುವರೆಪಿತೃನಗಮಿಸಾಸ್ಮರಿಸಮರಮಿದಕೇ ।

ಲೋಭದಿಂದಿಂಬವುರುಚಿತಮೆಪ್ಪಿಲೈನ

ಕೋಭಿಸುವವಣ್ವಿಡಿದುತಂದೆಸವಿಸದೆತಾ

ನೀಘಂಟಿವನೆವಸುಲೈನಿಗರಣದನುವತೋರಬಂದೆನೆಂದಂಮಾರುತೀ ||೪೮||

ನಸುನಗುತವೃಷಕೇತುಕಾಮುಕವನೊದ

ರಿಸುತರಿಪುಸೈನ್ಯಮಂತಾಗದಂವಿದುಗ

ರ್ದಿಸಿವನಾಂತರಕನಿಡಲೆರಗದಂವಿದಿದಾದಭಟರಗೋಲ್ಲನರಿಯಲೂ ।

ಮನಗಚಿಂಮುವರಕ್ತಧಾರೆಗ್ಗೊಡೆಕಂ

ಣ್ಣೆನೆದವಲ್ಲಿಯವಡೆಯಮೇಲೆಕವಿಂಬುಗ

ಳ್ಳುಸುಕಿತೇಣ್ಣೆನೆಯನೇನೆಂಬೆನೆರೆಹೊನಲಾಯ್ತುರುಧಿರಪ್ರವಾಹದಿಂದಾ ||೪೯||

\* ರ್ಘುಷಕೇತನಂತನಗಿಸೋಲ್ವಹಿಂಮೆಟ್ಟಿದಂ

ವೃಷಭಾಂಕಿತಧ್ವಜಸ್ತಂಭದವನಾರಿವಂ

ವಿಷಮಗೋಪಾಲನಲ್ಲೆನುತಕಡುಗೋರದಿಂದನುಸಾಲ್ವನಿವನಮೇಲೇ ।

42. Seeing Bhíma's impetuosity, Vrishakétu, smiling, said, "A new thing is come over Bhíma to day ! O sire ! Do fathers seek their children's wished-for fruit ? This battle is my proper portion, Tell me ! Is it fit that you, through greediness, should come for it ?" Bhíma replied, "My child ! and does the father grasp the shining fruit, devour it himself, and not give it to his child to eat ? I came to show you *how* to fight."

43. Vrishakétu smiling, twanged his bow, and attacked the hostile army. As he shouted with the voice of thunder, and—like lightning falling on a forest—rent the necks of the opposing warriors, the dashing and spiriting streams of blood shone radiant to the eye. The arrows falling on the army darkened the eight quarters. What shall I say ? The streaming blood became an overflowing river.

44. "He who upon his ensign bears a fish, defeated by me, fled. Who is this whose standard is the bull ? 'Tis not the worthless cowherd." Thus spoke Anusálva ; and, enraged, rained down a shower of darts upon him. "Show now your utmost

ಇಷ್ಟುವೃಷ್ಟಿಯಂಕರೆಯಲಾಕನಃ ಸಂಭವಂ  
 ಮೃದೆಯಿಲ್ಲದೆನೊಡನೆತೊರನಾನಿನಪಾ  
 ರುವವನೆಂದೆನುತವಂಮುಸುಕಿದಂಪೊಸಮನೆಯವಿಖಿದೊಳ್ಳವನರಥವನೂ ||೪೪||  
 ಉಚ್ಚೞಿಸಿಹಾಯ್ದೆ ವಂಬುಗಳ್ಳವನಕಾಯದೊಂ  
 ದೆಚ್ಚಿರಲ್ಲದೆನಿಮಿದಮಿದುಃಖೇತನಿಸಿಕೊಂ  
 ದೆಚ್ಚಿನನುಸಾಲವ್ವಿನೀಕನಃ ಜನವತ್ಕಂಸ್ಥಳವನೊಂದುಬಾಣಾದಿಂದಾ |  
 ಅಚ್ಚಿ ಪುರಾಯೆಘುನುದೊಳ್ಳೆಮ್ಮೆಮರದುಕ  
 ಣ್ಣಾಚ್ಚುತವರೂಢದೊಳ್ಳಲಗಲ್ಕೈಕಂಡುಖತಿ  
 ವೆಚ್ಚಿ ಪವಮಾನಜಂಬಂದವನತೇರನಪ್ಪಳಿಸಿದಂಬಲ್ಲದೆಯೊಳ್ಳೂ ||೪೫||  
 ಮಗ್ಗದುದುಕುದುರೆಸಾರಥಿಮಡಿದನಾರಥಂ  
 ನೆಗ್ಗದುದುಚೆಗಿದನನುಸಾಲವ್ವಿನಾತನಬಲಂ  
 ಮುಗ್ಗದುದುಸಂದಣಿಸಿಪವನಜನಮೇಲೆತನಪ್ರಸ್ತಪ್ರಯೋಗದಿಂದಾ |  
 ತಗ್ಗದುದುದಿಗ್ಗಂತಿಥೋಗಿರಾಜನಕೊರ  
 ಲುಗ್ಗದುದುಧರಣಿತಲಮಿಛಾಭಗಮಾಗಿಸಲೆ  
 ಹಿಗ್ಗದುದುಪೋಗಿನುತಪೊಯಿದನುರುಗವೆಯಿಂದಲಗ್ಗಲೈಯಕಲಿಭೀಮನೂ ||೪೬||  
 ಕಾದಿದಂದುಗಬಡದಮುಂನವೆತನಳವಿ  
 ಗೈದಿದಂಕದಭಟರತೇರ್ಗಳಂತೆಗದಿಲೈಗೆ  
 ಪೊದಿದಂಕೊಂದನಿಡೆಗೆಡದಂನದದನೊದದಂಪಿದಿದುಸುಂಡಿಲ್ಲಾ |

might against me," the son of Karna said; and overwhelmed his chariot with newly whetted arrows.

45. The shafts transpierced, and flew beyond his body. A moment Anusálva was unconscious; then came to himself; and, with an arrow, pierced the son of Karna's breast. With the deadly wound he fainted, closed his eyes, and sunk down in his chariot. Seeing him, Bhíma, filled with rage, came up; and, with his powerful club, crushed Anusálva's car.

46. The steeds fell dead. The charioteer was slain. The car was battered. Anusálva leapt from off it. His army, crowding, fell on Bhíma with every kind of weapon. The eight quarters' elephants sunk down. The neck of the serpent king gave way<sup>55</sup>. The earth was split in two, and widely yawned. "Begone!" the powerful hero Bhíma cried, and smote them with his monstrous club.

55. See p. 12, n. 23; and p. 125, n. 14 & 15.

ಸೇದಿದಂತಿಗಳನೀಡಾದಿಂದುರುಧಿರದಿಂ '   
 ನಾದಿದಂಧರಣಿಯಂಗಾಳಿಯಿಂದಂಪಾರ   
 ಲೂದಿದಂರಣದೊಳ್ಪೊದರಾಶಿಯಂಮಾಡಿದಂಪರಬಲದೊಳ್ಳಾಭೀಮನೂ ||೪೭||   
 ಮೆಟ್ಟಿದಂಮಡದೊಳ್ಳಿಟ್ಟೊರಸಿಕಾಲಾಳ್ಳಂ   
 ಘಟ್ಟಿಸಿದನುರುಜುವಹಯಂಗಳಂನಭಕೆತೆಗ   
 ದಿಟ್ಟನಾನೆಗಳನಪ್ಪಳಿಸಿದಂತೇಗ್ಗಳಂಧುರದೊಳ್ಳಿನಿಲಜನಕೂಡೇ |   
 ಮುಟ್ಟಿಕಾದುವರುಂಟಿನೇನಿನಿಮಿಷಾರ್ಥದೊಳ್   
 ಬಟ್ಟಬಯಲಾಯ್ತು ಪೊಸರಥದೊಳ್ಪೈತಂದಳವಿ   
 ಗೊಟ್ಟನನುಸಾಲವನಂಬುಗಳಮಳೆಯಂಗಳೆವುತಾವೃತ್ತೋದರನಮೇಲೇ ||೪೮||   
 ಸಾಲಾನುಜಂಪೂಣೈಸಲ್ಕೆಯಮದಂಡಮಂ   
 ಪೋಲ್ವಗದೆಯಂಕೊಂಡುಮತ್ತೆಮಾರುತಗುತಂ   
 ಮೇಲ್ವಾಯ್ದುಬರಲೊಂದುಬಾಣಮಂಕಿವರೆಗೆತೆಗದೆಚ್ಚು ಬೊಬ್ಬಿರಿಯಲೂ |   
 ಕೋಲ್ವಕ್ಷದೊಳ್ಳಾಂಟಲಳವಳಿದುಪವನಜಂ   
 ತೇಲ್ವನಿತರೊಳ್ಳುಂಡುಮೈತ್ಯನುಳಿದಥಟರ್ಗೆ   
 ನೋಲ್ವನಣ್ಣಂದುಚ್ಚು ತಂತಾನೆಕೋಪದಿಂದಾಹವಕೆನಡೆತಂದನೂ ||೪೯||

47. Before he was dishonoured<sup>56</sup>, fighting, he seized the cars of the renowned warriors that came within his reach, and dashed them to the ground; he killed; he overthrew; he beat; he kicked. Seizing, and dragging them by their trunks, he threw about the elephants. He deluged the earth with blood. In the contest, he blew, and sent them flying by his breath; and, amongst the enemy's force, raised heaps of corpses.

48. The infantry he threw down; pounded, and stamped them with his heel. The numerous cavalry he beat into a mass. The elephants he raised into the air, and dashed them to the ground. The chariots he smashed. Can any meet and fight with the son of the wind in battle? The army, in half a minute, was annihilated. Anusálva, raining on Bhíma a shower of arrows, advanced in a new chariot, and put forth all his strength.

49. As Anusálva shot at him, Bhíma, seizing his club that resembled the staff of the god of death, sprung forward, and approached. Anusálva drew an arrow back to his ear, dis-

56. By being defeated.

ದರ್ಪದಿಂಕುರುರೆಯಂಕೊಂಡುಬಹೆನೆಂದುಕಂ  
 ದರ್ಪನೊಂದೆಡೆಯೊಳ್ಳಾರುವಣಿಸಿದಂಕೂಡೆನಡ  
 ದರ್ಪರಬಲಕೆಸಾಂಬಕೃತವರ್ತಮದಸಾತ್ಯಕಿಪ್ರಮುಖಯದುವೀರರೂ |  
 ಸರ್ಪವೈರಿಧ್ವಜನರಥಮೈದಕೆಂಡುನೇ  
 ಸರ್ಪಾಲವನಡಗಸುವಚಕ್ರದಿಂದೈತ್ಯರಪೆ  
 ಸರ್ಪಾಯುವಂತೆಮಾಡುವಕೃಷ್ಣನಿನೆಂದರಿದುಮೊರದನನುಸಾಲವನೂ ||೫೬||  
 ಪೊಳ್ಳೆವಮಿಂಚುಗಳ್ಳೈನೆತೇಜಿಗಲ್ಗವಲ್ಲಬ  
 ಲ್ಲೊಳ್ಳಗುಗಲ್ಗವೈನೆರಥಚಕ್ರಧ್ವನಿಗಲ್ಗಲ್ಲ  
 ತೊಳ್ಳಗುವನುರೇಂದ್ರಕಾಮುಕಮೈನೆಪಿಡಿಬಿದಕಾಪಾರ್ಥನುನಲ್ಲಬೀಳ್ವಾ |  
 ಮಳ್ಳೆವನಿಗಲ್ಳೈನೆಕೂರಂಬುಗಲ್ಗವಲ್ಲಕಂ  
 ಗೊಳ್ಳಪಕಾಮುಗಲ್ಳೈನೆಕೃಷ್ಣನಲ್ಲೆಂಬವೋ  
 ಲೊಳ್ಳಗುಗಲ್ಗವೈದೊರೆಕಂಡುಕಲಿಂಹದಂತಿಡಿರಾದನನುಸಾಲವನೂ ||೫೭||

charged, and shouted. The arrow pierced his breast ; and as Bhīma swooned and fell, the Immutable, seeing it, and knowing that the demon would not be defeated by the rest, himself advanced, with rage, to battle.

50. " I will fetch the horse," Kandarpa<sup>57</sup> proudly said, and, at one place, impetuously advanced. At the same time, Sāmba, Kritawarma, Gada, Sátyaki, and the chief Yadu warriors marched towards the hostile force. As the car of Him whose standard bears the serpents' fœces<sup>58</sup> came forward, Anusálva, knowing him to be Krishna, who, with his discus that obscures the solar blaze, effaced the demon name,—loudly shouted.

51. " These are not horses ; but flashes of the gleaming lightning. These are not the sounds of chariot wheels ; but roaring thunders. This is not the bow that Vishnu holds ; but the shining bow of the King of the gods. These are not fierce arrows ; but the drops of pouring rain<sup>59</sup>. This is not Krishna ; but a beautiful dark cloud." So one might say as Krishna appeared to battle. Seeing him, Anusálva, like the fearless lion<sup>60</sup>, opposed him.

57. Pradyumna ; who had recovered.

58. The kite, sacred to Vishnu ; and the device on his ensign.

59. Descriptive of their number.

60. The lion is said to be so excited by

a thunder-storm, (supposing the thunder to be the roaring of another lion,) as to attempt to seize the clouds. To which, from their colour, Krishna is likened.

ವ್ಯಗ್ರದಿಂದೈದು ವಮುರಾರಿಯಂಕಂಡುತಲ  
 ನಗ್ರಜನನಂದುಕೊಂಡಾಪಗೆವನೀತನಂ  
 ನಿಗ್ರಹಿಸೆನೆಂದುಕಣಿನಾಲ್ಕರಿಂದಚ್ಚು ತನಹಯಚತುಷ್ಟಯವನಿಸಲೂ |  
 ಉಗ್ರಶರಘಾತಿಗುವುಸೂತನಂಕೈಕೊಳ್ಳದೆ  
 ವಿಗ್ರಹವನುಳ್ಳದೊಂದುಕಡೆಗೆಹಾಯ್ದು ವುಯದುಕು  
 ಲಾಗ್ರಣಿಯನಿಧಿರೆಕಾಣದೆನೊಂದುತನವಗನುಸಾಲ್ವನಿಂತೆಂದನೂ ||೨೭-೮||  
 ನವದಪುದೊಪರಿವಾರವಿಾವಧನಮಂತರಿಸ  
 ಲವಿಚಾರದಿಂದಪ್ರಜೆಗಳಲನಿದರೊದೇಶದೊಳ್  
 ತವಕಮಿಗೆನಾರಿಯಪತಿಗಳರಲನ್ಯರೊಳ್ಳೈರದವರೊಮ್ಮೊಳ್ಳೇ |  
 ತವೆಪುತ್ತರಲ್ಲ ದಳ್ಳದವರೊಡವೆನಾದವುದೊ  
 ಬವರಕ್ಕೈತಂದರಿಪುಕ್ಕಪ್ಪದ ನಂಕಾಣದಿಹ  
 ಪವಣಾವುದಕಟಪೊಸತಿದುತನಹಗೆಹರಿಯದೆಂದುಚಿಂತಿಸುತಿದನೂ ||೨೮||  
 ಲಂನೇಗಂಕುದರೆಗಳನುಪಚರಿಸಿಸಾರಥಿಗೆ  
 ಸಂನೇಗೈದನುಸಾಲ್ವನಭಿಮುಖಕೆಮುರಹರಂ  
 ಕೆಂನೇಗೇರಿನಿಜಾಪದೊಳ್ಪೂಡಿಬಂದನಾದೇಸುತಬರಲವನತ್ತಲೂ |

52. Seeing Krishna eagerly approaching, "This is the foe who killed my elder brother. I'll slay him," Anusálva said ; and, with four arrows, struck the Immutables' four horses. They, at the darts' sharp wound, regardless of the charioteer, left the battle, and ran aside. Anusálva, not seeing before him the chief of the Yadu race, was grieved, and thus addressed his people :—

53. "Have my followers suffered by my withholding their pay? Have the people in my empire been distressed by my neglect of government? Have the married women of the land, through excessive lust, committed adultery? Has the property of those who died childless come into my treasury<sup>61</sup>? Alas! What is the cause why Krishna, my foe who came to battle, is not visible? This is a new thing, that I cannot get revenge.

54. Mean time, having quieted the horses, Krishna made a sign to the charioteer ; and as he shouted, and shot the arrow that he had fixed on his bow and raised to his cheek, he came

61. i. e. have I been guilty of oppression or misrule? Or have my subjects sinned, that this evil (the escape of the foe) should befall me?

ಪಂನಗಾರಿಧ್ಯಜಂಬುಳೈತರಲ್ಕಿಂದು  
 ತಂನೊಳ್ಳೊವಃಭರದಿಂಬಂದುಸಮರದೊ  
 ಲ್ಳಂನಗತಕವನೆಸಗಲೇನಹುದುಮಾರಾಂತುನೋಡೆನುತತೆಗದೆಚ್ಚುನೂ ||೨೪೦||  
 ಸಂಜನಿಸುವೆಲೈನಗೆಯೊಳ್ಳಗಧಂಮಾರಾಂಪ  
 ತಂಜುವೆವುನಿಮಗೆಗಂಗ್ರಮದೊಳ್ಳಾನವರ  
 ಭಂಜನೆಗಲಸಿದೊಡಂಬಿತದಲಾನಮಗೆನುತತೆಗದೆಸಲದಂಸೈರಿಸೀ |  
 ಸಿಂಜಿನಿಯೊಳ್ಳೊಂದುಸರಳಂಪುಡಿಬರನೆಳ್ಳದು  
 ರಂಜಿಪವಿಶಾಲವಕ್ಷಸ್ಥಳವನೆಚ್ಚುನಂ  
 ದಂಜನಾದ್ರಿಯಮೇಲೆಸಿದಿಲೆರಗದಂತಾಗೆದನುಜಾರಿಮೈಮರದನೂ ||೨೪೧||  
 ಪಾಠೋರುಹಾಕ್ಷನಂದಾರುಕಂನಿಟ್ಟಿಸಿವ  
 ರೂಢಮಂತಿರುಗಿಸಿದನವಿಳಯಾದವರಥಾ  
 ಳಾಢೂಳುಮನಗಲುಭಯಂಗೊಂಡುಪುರಜನದನೆರವೀಬಾಳುಳ್ಳಾ |  
 ವಿರಳಿಗಲೊಳ್ಳುಟ್ಟಣಿಸಿಪಟ್ಟಣಕೆಸರಿಯೆನರ  
 ನಾಢನಿದಲ್ಲಿ ಬೆರಗಾಗಿನಿಂದವಧೂ  
 ಯೂಢಮನುರಾರಿಯೆಂಬಳಿಸಿತದೊಳ್ಳೈತ್ಯಭಾಮೆನಗುಂತಿಂತೆಂದಳೂ ||೨೪೨||

in front of Anusálva ; who, seeing him advance, “ What is the use of coming eagerly to fight with me, and deceiving me in battle<sup>62</sup> ? Oppose me and see,” he said, drew, and shot.

55. With a rising smile, the Mountain-bearer said, “I fear to oppose you ! Though wearied with destroying the demon race in battle, I cannot get rid of the business,” drew, and discharged. Bearing it, Anusálva fixed an arrow on his bow, drew with all his might, and smote his wide and shining breast, like lightning falling on the Black mountain<sup>63</sup>. The Foe of demons fainted.

56. Beholding the Lotus-eyed, the charioteer turned the chariot round. The confusion of all the Yádavas was great. The multitude of the city-people, affrighted, crowded the roads leading to the lofty gates, and rushed into the city. The king, amazed, stood still. The female flock surrounded Krishna. - Amongst them, Satyabhámè, laughing, said :—

62. By running away.

ains enumerated by Hindus. The colour

63. One of the seven principal mount-

of Krishna is very dark.

ದಾನವಂಗಿರಾಗಿಪೋಗಿರಣದೊಳ್ಳಾಪ್ತನಾ  
 ದಾನವಂಪಡದುಮರಳಿದನಿಂನಸತ್ವದನಿ  
 ದಾನವಂತಿಳಿದಹಿತರೇಗೈಯ್ಯರಕಪಿನಿಜಕೌರವ್ಯದಿಂಪ್ರದ್ಯುಮ್ನನಾ |  
 ಮಾನವಂಭಂಗಿಸಿದನಿಂನಂಜಗದೊಳ್ಳಾವ  
 ಮಾನವಂಬಂಣಿಸುವನಿಂನುನಿಂನಧಟೆಗೆನ  
 ಮಾನವಂಕಾಣೆನೆಂದಲ್ಪಸ್ವತ್ಯಭಾಮೆನಗುತುರೆಜರದುನಿಜಪತಿಯನೂ ||೫೬||  
 ಕಂದೆರದುವಲ್ಲಭೆಯನುಗಿಲಜ್ಜಿಸಿಮನಂ  
 ಕಂದೆಕಂಠಾಲಿಗಲ್ಲೆಪಡರೆಖಾತಿಮಿಗ  
 ಲಂದೆಡಬಲಂಗಳೆಂನೋಡಿಹರಿಮತ್ತೆ ರಣಕನುವಾಗುತಿರಲಿತ್ತಲೂ |  
 ನಿಂದುವೃಷಕೇತುವನುಸಾಲ್ವನಂತಡದುನೀ  
 ನಿಂದುಮರವೈರಿಯಂತೆರಳುಚಿದಿಳಿರನೆಂ  
 ನಿಂದುಳಿದೆಮಾದೊಡಾಂಕನೇಜನಿನಿಲ್ಲೆನುತೆಗದೆಚ್ಚುಬೊಬ್ಬಿರಿದನೂ ||೫೭||  
 ಹೆಂಗುಗಂಕೊಂದಧಟುತನದಿಂದಭಂಡಿಯಂ  
 ಭಂಗಿಸಿದಬಲಿಪ್ಪಿಂದಯೆತ್ತುಕತ್ತೆಯನಿರಿದ  
 ತುಂಕವಿಕ್ರಮದಿಂದಹಕ್ಕಿಹಾವಂಸದದನಾಹನದಿಬೆರದಿದೊಂ=ಡೇ |

57. "Alas! What will not the enemy do now that they know the amount of your might who went forth to meet the demon, gave your life in battle<sup>64</sup>, and ran back again? In the pride of valour you disgraced Pradyumna. Who, in the world, will henceforth celebrate your praise? I know no prowess equal to yours!" Thus Satyabhámè, laughing, keenly reproached her lord.

58. He opened his eyes; and, abashed by the speech of his wife, his heart sunk within him; his eyeballs reddened; his wrath was stirred; and as he looked about him to the right and left, and again prepared for battle; here Vrishakétu stood, and, thwarting Anusálva, "If I permit you to survive as a hero who to day has driven off Krishna, am I the son of Karna? Stand!" he said, drew, discharged, and shouted.

59. "Because he boasts himself of the valour that slew a woman<sup>65</sup>, the might that defeated a cart<sup>66</sup>, the lofty heroism

64. Said ironically. The chief martial virtue is the voluntary sacrifice of life in battle.

65. See p. 32, n. 85.

66. The demon Shakata assumed the form of a cart in order privately to destroy Krishna; which Krishna, when three months old, kicked, and killed.

ಸಂಗರದೊಳ್ಳಾಳಹನಿಗೋಪನವನಂಯುಧ್ಧ  
 ರಂಗದೊಳ್ಳೊಲಗವುಡೆನಗೆಪರಾಕ್ರಮವೆನಿಂ  
 ನಂಗವಣಿಯಾವುದೆಂಪೊಡನೆನೊಸಿದೆಯೆನುತತೆಗದೆಚ್ಚನನುಸಾಲ್ವನೂ ||೫೯||  
 ಯೆಲವೊಬ್ಬನಿನಿಯದಿದೊಡೆನಚ್ಚತಂ  
 ತಿಳಿಯೆಗೋಪಾಲನಲ್ಲವೆಕಪಟರೂಪದಿಂ  
 ಮುಳ್ಳಿದುದುಪ್ಪರನೈದೆಶಿಸಿದೆಮಾಣ್ಡ ಪನೆನೊರಜಾರಿಮದಗಜವನೂ |  
 ಬಳ್ಳಿವುಡುಗಡದಿಟ್ಟಿನಿಗಸುರಕುಲಮಥನ  
 ನಳ್ಳುಕುವನೆವಿವಾನಿನೊಡನೆನೊಸುವರೆ  
 ಬಲವಂತರಾವಲ್ಲನೋರುಸಾಕೆನೆನುತತೆಗದೆಚ್ಚನಿಜಸೂನೂ ||೬೦||

that killed an ox<sup>67</sup> and an ass<sup>68</sup>, and the prowess that smote a bird<sup>69</sup> and a snake<sup>70</sup>, is he therefore a hero in battle? A cowherd. Have I the power to turn him aside in the field of battle? What is your wish? You come to provoke me," Anusálva said, drew, and shot at him.

60. "You scoundrel! What though you don't know him, the Immutable is known to be the Preserver of the universe<sup>71</sup>. In a disguised form, enraged, will he not certainly and severely punish the wicked? An eye-fly lights upon and harasses the fiercest elephant, you know! Will the destroyer of the demon race tremble at you, though daring? Forsooth! See! I am no man of might to provoke you. Enough!" the son of Karna said, drew, and shot.

67. The demon Arishta appeared in the form of a fierce ox as Krishna was dancing with the females of Gokula; and rushed upon him. Krishna seized him by the horns, wrung his neck, and, breaking off one of his horns, beat him to death with it.

68. The demon Dhénuka, in the form of an ass, inhabited a beautiful palm-grove, which none durst enter. Krishna and Rama, (both incarnations of Vishnu,) whilst taking the fruit, were attacked by the demon. Rama took him by the hind legs, swung him round till dead, and threw his carcass to the top of a palm-tree. He and Krishna, in like manner, killed all the associates of Dhénuka, who came to his aid.

69. The demon Baka, who came in the form of a crane to destroy Krishna and the other children of Gokula. Krishna

seized him by the upper and under bills, and rent him in two.

70. The serpent Kálíya made its abode in a pool of the river Jumna; and so poisoned its waters that the trees on its banks were blighted, the birds of the air scorched, and the neighbourhood rendered uninhabitable. Krishna boldly leapt into the pool, and overcame Kálíya, and many hundreds of other serpents. At the earnest entreaties of the female serpents, he spared their lives; but commanded them to depart to the sea; and assured them of safety from Garuda, on account of the impression of his foot upon their heads; which he had made by trampling upon them; and which is seen in the hood of the cobra.

71. He uses the same expression; which means both cowherd, and preserver of the universe, who destroys the wicked.

ಕರ್ನಾಜನಕಣಿಗಳಂಕತ್ತರಿಸಿವೊಸಮಸೆವೊ  
 ಗರ್ವಭೋಮಂಠಲವನಂಠಲೆಯಲೊಪ್ಪುವಸು  
 ವರ್ವುಂಬದಸರಳ್ಳರದನನುಸಾಲವನದನೆಲ್ಲಮಂತ್ತನಾದೊಳೊ |  
 ನಿನ್ಬೇಸಿವೃಪಕೇತುಕೈಗೊಂಠನಿಸುಗೆಯೆಂ  
 ದುನೀರೀಕ್ಷಣಮಾದುದರಸಕೇಳದನೆನೆಗೆ  
 ವನೀಸುವಡರುಕೂರಂಬುಗಳ್ಳಂಬರದೊಳಿಂಬಿಲ್ಲ ಮೆಂಬೋಲಾಯ್ತು ||೬೦||  
 ಮಂಠಲಾಕೃತಿಯೆಲ್ಲದಿದುವೆನೋಡತೈಕೋ (ಯೆಲ್ಲದಿರದು)  
 ದಂಠವಂಬುಗಿವಹೂಡುವಬಿಡುವಭೇದಮಂ  
 ಕಂಠವರದಾರಸ್ತ್ರಮಯಮಾದುದೇಣ್ಣೆಸೆಗಳನುಸಾಲವನಳವಳದನೂ |  
 ದಿಂಠುರುಳಿತಾತನಚತುರ್ಬಲಂಬಳಕಕೋ  
 ದಂಠಮಂಕೊಂಠವನರಥದೆಗೆಬಂದೆಳದು  
 ಕೊಂಠುಕೃಪ್ಪನವದಾಂಬುಜದಹೊರಗಾಗನತೆತಂದಿಳುಹಿಂಕೈಮುಗಿದನೂ||೬೧||  
 ಕೊಂಡಾಡಿಕೊರಿತಕ್ಕೈಸಿದಂನೃಪನಪ್ಪಿ  
 ಮುಂಡಾಡಿಮಂನಿಸಿದನಜಾನಾದಿಗಳ್ಳಕೆ  
 ಕೊಂಡಾಡಿದತಕಾಂಮಸಾಹಸಮಂಸತಿಯವೋಗಗಳ್ಳರೀಕ್ಷತ್ರಿಯರೊಳೊ |

61. Cutting in pieces the son of Karna's shafts, Anusálva showered down newly whetted arrows; the lustre of whose beautiful golden wings distressed the sky. Destroying them all in a moment, Vrishakétu returned the discharge. 'Twas a dreadful sight! Hear, O king! It is beyond my power to describe. 'Twas as though there was not room in the heavens for the fierce darts.

62. Except the convex form, who could distinguish the bow, the drawing, fixing, and shooting of the arrows<sup>72</sup>? The eight quarters of the sky were filled with darts. Anusálva fainted. His forces were slain. Then Vrishakétu, taking his bow, went to Anusálva's car; and, dragging it, came, placed it at Krishna's lotus-feet, and saluted him with joined hands.

63. Krishna applauded, and clasped him in his arms. The king embraced, kissed, and honored him. Arjun and the rest depreciated their own prowess<sup>73</sup>. The women praised him,

72. The action was so rapid that the bow could not be observed to resume its straightness on the discharge of the arrow; but appeared always bent. And

the different actions of shooting were indistinguishable.

73. As compared with Vrishakétu's.

ಉಂಡಾಡಿಗಲ್ಪಲಬರಿದೊಡ್ಡನಹುದಿವಂ  
 ಗಂಡಾಡಿದುರುಭಾವೈಗರಿಗಲೈರಂಗಲಂ  
 ಚಂಡಾಡಿವಗೆವನಂಪಿಡಿದೊಪ್ಪಿಸಿದನೆಂದರೈರುಂಕನಜನನೂ ||೬೩||  
 ಯುದ್ಧಶ್ರಮಂಪೋಗಿಕಂಚೆರದನನಿತರೊ  
 ಳ್ಳುಬ್ಬದ್ಧಿಪಲ್ಲಟಿಸಿತನುನಾಲ್ವಂಗೆಕಂಡನಿ  
 ರುದ್ಧನಪಿತಾಮಹಮೂರ್ತಿಯಂದೇವನೀನಾವನೆಂದಾನರಿಯಬೇ |  
 ಬದ್ಧಮಾಯಾಪಾಶನಾಗಿಬಿದ್ದಿಹೆನೆನ  
 ನುದ್ಧರಿಸುಮರೆಯೊಕ್ಕನಿನೆಕೇಳ್ವ ಕನಜಂ  
 ಕೃದ್ಧನಾದಂಜರೆದುನುಡಿದಕಲಿತನಮೆಲ್ಲಿನುಡುನಿನೊಡಲನೆಂದನೂ ||೬೪||  
 ರೋಪಮೇತಕಮರುಳೆವೃಷಕೇತುಕೃಷ್ಣನಂ  
 ದ್ವೇಷದಿಂಪೈದಡಂತನಮನವಾರಸಂ  
 ತೋಷದಿಂನುತಿಗೆದೊಡಂತೋಗದಿದಪುಡೆಕೋಟಿಜನ್ಮದೊಳ್ಳೊದವಿದಾ|

“What though there be amongst these warriors many who  
 cat and play<sup>74</sup>, *this* is a *man*!” And all the people said,  
 “According to his promise, the son of Karna has played at ball  
 with the heads of his enemies, seized, and delivered up the foe.”

64. The fatigue of battle leaving him, Anusálva opened his  
 eyes. He repented ; and seeing the form of Krishna, he said,  
 “Not knowing who you were, fettered by the bonds of Māya<sup>75</sup>,  
 I am fallen. Save me ! I flee to your protection.” The son  
 of Karna, hearing him, was wroth ; and said, “Where is the  
 valour you, reviling, boasted of ? May your body be consu-  
 med !”

65. “Why this anger, Vrishakétu, you fool ? Whether one  
 through enmity abuse Krishna ; or, through gladness praise  
 him till his mind be weary, will not his sins, multiplied through  
 ten millions of births, be taken away<sup>76</sup> ? Though I to day,

74. i. e. are fit for nothing else.

75. Idealism, philosophical illusion.

76. The repetition of the name of Vish-  
 nu is deemed effectual for the removal of  
 all sin; whether the repetition be in praise  
 or blasphemy, accidental or designed; as  
 is shewn by the following story. A bra-  
 min became enamoured of a female of the  
 class that resides in forests, and is the  
 most degraded. He forsook his home,  
 went to the forest to live with her, and

there gained a livelihood by making  
 the fibre-rope called nára. From this he  
 called his son Nára. After a life of the  
 deepest degradation and sin, he died.  
 In the agonies of death, he called his son,  
 “Nára.” These being two syllables of  
 Náráyana, one of the names of Vishnu,  
 the merit of repeating them, although  
 without reference to Vishnu, entitled  
 him to a place in heaven.

ದೋಷಂಗಳಿಂದುವೀರಾವೇಶದಿಂದನಾಂ  
 ದೂಷಿಸಿದೊಡಿದಯಾಂಬುಧಿಕಾಯದುಳ್ಳವನೆನಿ  
 ಶೇಷಸುಕೃತಫಲದೊರದುದೆನೆಗೆಂದವಂಬಿದ್ದನಚ್ಚು ತನಂಘ್ರೀ ||೬೦||  
 ನಸುತಮಧುಸೂದನಂಪ್ರೀತಿಯಿಂದಾತನಂ  
 ತೆಗದಪ್ಪಿನೀನಿಂದುವೊದಲಾಗದಿವಿಜಗೇ  
 ಪಗೆಯೆನಿಸದೆಮೊಡನೆಧರ್ಮಜನಯಜ್ಞದಸಹಾಯಕ್ಕಿಲ್ಲ ಪ್ಪುದೆಂದೂ |  
 ಮಿಗೆಮಂನಿಪನಿತರೊಲ್ಲದ್ರೂಪಮುನ್ನಡನೆ  
 ನೆಗಲೈ ಮಂಗೆಲ್ಲ ತುರಗಮಂಜಿಡಿಸಿಕೊಂ  
 ದಗಧರನನಂಮುಖಕೆತಂದುನಿಲಿಸಿದನಿತ್ತ ಭಾಷೆಗುತ್ತಾರಮಾಗೇ ||೬೧||  
 ಬಲಕಜಯಲಾಭದಿಂದಸುರಾರಿಪಾಂಡವ  
 ರೊಲ್ಲಗುವನಿಬಿಳವಾದ್ಯಕುಲದಿಂದವಂದಿಗಳ  
 ಕಳಕಳದರಭನದಿಂಬಲಿಸಿದನಮಸ್ತಪುರುಷಸ್ತ್ರೀಕದಂಬದೊಡನೆ |  
 ಪೊಳಲಂಪೊಗಲ್ಕಾಯುಧಿಷ್ಟಿರನರೇಶ್ವರಂ  
 ನಿಲಯಂಗಳತ್ತನಿಬರಲರಂಸತ್ಕರಿಸಿ  
 ಕಳ್ಳಹಿನಿಜಫವನದೊಳ್ ದೇವಪುರಲಕ್ಷ್ಮೀಪತಿಯನುಪಚರಿಸುತಿಡೆನೂ ||೬೨||

ಸಪ್ತಮಸಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತುಸಂಧಿ ಶಿಕ್ಷಂ ಪದ್ಯಂ ೩೬೪ಕ್ಕಂ ಮಂಗಳಂ ||

through pride of valour, have blasphemed him, will this Sea of grace abandon, and not save me? I shall obtain the fruit of highest virtue ;” Anusálva said, and fell at the Immutable’s feet.

66. Krishna, smiling, kindly took, and clasped him in his arms. “ From this day forward, you must lay aside your hatred to the gods, and remain here to assist, with me, the sacrifice of Dharmaráya,” he said, and shewed him the greatest kindness. Meantime, Pradyumna conquered the remaining armies, rescued the horse, and, in fulfilment of his promise<sup>77</sup>, brought, and placed it in the presence of the Mountain-bearer.

67. Then, with every kind of sounding instrument, with the joyful noise of heralds, and a surrounding multitude of men and women, the Foe of demons, with the Pándus, triumphantly entered the city. Dharmaráya, the chief of men, gave them apartments ; honoured, and dismissed the rest ; and, in his palace, graciously entertained Vishnu of Dévapura.

ಸೂಚನೆ. ಅಧ್ಯಕ್ಷರೋಪಕ್ರಮದೊಳಗಮಲಹಯಮೈದನೀ  
 ಲಧ್ಯಜನಪಕ್ಷಣದೊಳಗಾಯಂಕಂತರಿಬ  
 ಲಧ್ಯಂನಿಪಾರ್ಥನವನಂಜಯಿನಿಭಂಗದಿಂತನಪುರಮಂಪೊಕ್ಕನೂ |

పద్యం

ರಾಯಕೇಳನುಸಾಲವನಂಕೂಡಿಕೊಂಡುಕಮ  
ಲಾಯತಾಂಬಕನಖಿಳಯಾದವರಗಡೂದಿಂ  
ದಾಯುಧಿಸ್ಥಿರನಪ್ರಪನಸನ್ಮಾನಮಂತೆಳೆವುತಿರೆಜ್ಜಾನ್ದವಿಯತಟದೊಳೂ |  
ಆಯಿತಧ್ವರಕಾಲೆಕಾಸ್ತ್ರವಿಶ್ರುತದವಿ  
ಧಾಯತವಿಚಿತ್ರವೈಭವದಿಂದಬಳಿಕಾಮ  
ದಾಯಜ್ಞದನುಪಮಪ್ರಾರಂಭಕಾಲದವಸಂತಮುತುಸಂಭವಿಸಿತೂ ||೧||  
ಒಂದೆಡೆಯೊಳ್ಕುಂತನಗೆನಿವಲ್ಲದತಿನೀಗ  
ದಿಂದನಿರುತಂಪ್ರಬಲಮಾಗಬೀಗುವಗಾಳಿ  
ಚಂದನದ್ರವ್ಯಮಂಗಲಂತೊಡದಹಿಗಲಾಹಾರಮಂಕೊಂಡುಕೊಂಡುಮಿಕ್ಕೂ |

## CHAPTER VIII.

*Contents.* At the commencement of the sacrifice, the spotless horse arrives at the city of Niladhwaja<sup>1</sup>; Arjun, the Destroyer of hostile armies, has an interview with Agni; conquers Niladhwaja; who enters his city humbled.

Verse 1. Hear, O king ! Whilst the Lotus-eyed, with Anusálva, and all the host of Yádavas, was receiving the courtesy of the sovereign Dharmaráya, the sacrificial hall was completed on the bank of the Ganges, according to the shastras, with abundant and varied splendour. Then, spring, the most fitting season for commencing the great sacrifice, was ushered in<sup>2</sup>.

2. The wind, which in no place finds rest, but ever strongly blows with swiftest speed, devoured by serpents that entwine the sandal trees, was mitigated; and, as a gentle breeze, came

1. The name of a king.

2. See. p. 86, n. 17.

ಮಂದತ್ಯಮಂತಳೈದುಮಲಯಾಚಲದಸೀಮೆ  
 ಯಿಂದಸರಸಿಜದೊಳ್ಳಭ್ರಮಿಯಿಸುವಮರಿದುಂಬಿಗಳ  
 ವೃಂದಮಂಕೂಡಿಕೊಂಡೆಲೈವೆಲಬಂದುದುವಿರಹಿಗಳೈ ದೆಯಾರುವಂತೆ ||೨||  
 ಮಿರುಗುವತಲ್ಲದೊಳರಣಂಗಳಂಕಟ್ಟಿಸುತ  
 ಮರಿಗೊಳಗಲೆಗಳಬಾಯ್ಲಬಲಿದಬಂಧನದ  
 ಸೆರೆಗಳಂಬಿಡಿಸುತ್ತ ತುಂಬಿಗಳಬಳಗಕ್ಕಮಲಂಗಳಂಸೂರೆವಿಡುತಾ |  
 ಕಿರುವೆಲರೊಲೈತ್ತಲುಂಸಾರಿಸುತವಿರಹಿಗಳ  
 ಸೆರೆಗನುತಜೊನ್ನದರಸಂಪೇಚೆಮದನನೃಪ  
 ಪೊರಮಟ್ಟುಮಾಗಾಯಂನುಡುಗಿಸಿಗಮಸ್ತ ವನರಾಷ್ಟ್ರಮಂಕೈಕೊಂಡನೂ ||೩||  
 ಪೊಸಮಾವಶೋಕಮೊಳಮರಿದುಂಬಿಕೊಲೆಯೊ (ಶೋಭಿಗಳ್)  
 ಲೈಸೆವನಂವಗೆಪೊಚ್ಚ ಪೊಂದಾವರಗಳೊಳವನ  
 ಡಿಸಿದಮಲ್ಲಿಗೆಯಲಚೆಳತಪೆಳದಿಂಗಳೊಳ್ಳಿಲ್ಲವಿಂದುಬನಸರಿಯೊಳ್ಳೂ |

from the mountainous region of Malaya, accompanied by troops of youthful bees, that wheel their flight amongst the lotuses,—distressing to the bosom of languishing lovers<sup>3</sup>.

3. The monarch Spring, causing to be hung festoons of glistening shoots, unloosing the young kókilè's mouths' strong captive bonds<sup>4</sup>, giving up the lotuses, as spoil, to the troops of bees, proclaiming himself everywhere by the gentle gale, prostrating his foes<sup>5</sup>, with bright full moon<sup>6</sup>, went forth, vanquished Winter, and took possession of the whole forest country<sup>7</sup>.

4. In that first month of spring, the fresh mango with the ashóca, the young bee with the kókilè, the radiant champaca with the fresh golden lotuses, the flower of the twining jasmin with the full moonlight, the parrot-flock with the forest's beauty, were closely intermingled; in red, black, yellow, crystal, and

3. The ghauts to the south of the Mysore country are said to be covered with sandal trees, which are thickly inhabited by serpents. These feeding on air, devour so much of the wind, that what remains is but a gentle breeze; which, as it passes on towards the Mysore, is perfumed by the pollen of lotuses extracted by bees. See p. 43, verse 21, with the notes; and p. 77. n. 46.

4. The kókilè is said to be mute except during three months of the spring season of the year.

5. The word means also, parted lovers.

6. Which is brightest during spring.

7. In this verse Spring is represented as a conqueror, whose line of march is hung with triumphal arches of leaves; who sets prisoners free; gives up part of the country, as spoil, to his army &c.

ಮನದವೊಂದೊಂದೊಳ್ಳುಧುಮಾಸಕಂಜನ  
 ದೆಸೆಯಂತೆಬತಿಯಂತೆಧನಧಂತೆಜನದಂತೆ  
 ಪಸುವೆಳ್ಳಗನಂತೆಕೆಂಪನಿತಂಪಳದಿಪಳುಕುಪಟ್ಟೆಗಲಬಣ್ಣದಿಂದಾ ||೪||  
 ಅಜೈತ್ರಮಾಸಮೆಸೆದುಧುಮಾಜನಕೀರ್ತಿ  
 ಭೂಚಕ್ರಮಂಮುಸುಕಿದಂತೆಬೆಳ್ಳಿಂಗಲಳಿ  
 ಯಾಚಕರನೆತ್ತಲುಂಕೂಗಕರವಂತುಲಿಮೆಕೋಗಲೆಗಲ್ಲೆಯಜನದಾ |  
 ಲೋಚನಕುದುಮಿಪಪೊನತಂತೆಚೂತಾಂಕುರಂ  
 ಗೋಚರನೆಪಾತಕಕ್ಷಯದಂತೆಮಾಗಯವಿ  
 ಮೋಚನಂಕಾಣಿಸಲ್ಪೂವಾಸನೆಯಂತೆದಕ್ಷಿಣದವಾಯುಸುಯೇ ||೫||  
 ಧಾತ್ರೀಶಕೇಲ್ಬಲಕಥಮೇಜಂತಾಮರನ  
 ನೇತ್ರವೇದವ್ಯಾಸರಾಜ್ಞೆಯಿಂದವಿಳಿಮುಷಿ  
 ಗೋತ್ರದಮುನಿಗಲ್ಲೆಲರಂಕರಸಿಮೋವರನುಜ್ಞೆಯಿಂದಾಯಜ್ಞದಾ |  
 ನೂತ್ರಪ್ರಕಾರದಿಂದಾರಾಹಸುಪಬಹಿಃ (ಪ್ರಕಾರದಿಂಮುಖಾಲೆಯಂಬಹಿಃ)  
 ಕ್ಷೇತ್ರದಧ್ವಜಾಲೆಯೋ ದೀಕ್ಷೆಯಂಕೊಂಡು (ಕ್ಷೇತ್ರದೊಳ್ಳೆರೇರಚಿಸಿ)  
 ಜ್ಯೋತಿಸತಪಾಣಾಪಗಾಸಿಯದಿನದಿಬಿಟ್ಟರಚಿಸಿದಯವನುತ್ಸವದೊಳೊ||೬||

green tints ; like youth, anger, wealth, fame, and the emerald's lustre.

5. The month Chaitra of that year was beautiful. The light of the moon, like the Son of Dharma's fame, covered the globe. The kókilè's cry was like the universal calling for beggars<sup>8</sup>. The shooting of the mango trees was a new wonder to the sight of the world's inhabitants. The passing away of winter, like the destruction of sin. And the south wind wafted along like the fragrance of virtuous deeds.

6. Hear, O Lord of earth ! At the command of the Lotus-eyed and Vêda Vyása, Dharmaráya called together all the Munis descended from all the rishis<sup>9</sup>; and by their mandate, entered upon the initiatory rites, in the splendid sacrificial hall which had been erected outside the city, according to the law of sacrifices ; and on the day of the full moon in Chaitra, they joyfully worshipped and set free the horse.

8. Liberality abounded so much that mendicants were sought out to receive gifts. 9. Of whom there were seven. To these all bramins trace their origin.

ಇಂದುಕುಲದಗ್ಗಲೈಯೆಪಾಂಡುನನುಧಾಪಾಲ  
 ನಂದನಮುಧಿಸ್ಥಿರನಲೇಂದ್ರನಧ್ವರಹಯಮಿ  
 ದಂದಿಷ್ಟರಾರಾದೊಡಂಕಟ್ಟಿಕೊಳ್ಳಲಾರ್ಪಣೆಲೈಯೊಳ್ಳೆಂಬೀಲಿಖಿಯನೂ |  
 ಸಂಧಿಸಿಬರೆದಕನಕಪಟ್ಟನುನದರವಣೆಯೊ  
 ಲೈಂದಿಸಿತುರಂಗಮವನಮಲವಸ್ತ್ರಭರಣ  
 ದಿಂದಿವ್ಯಗಂಧಮಾಲಾಕ್ಷತೆಗಳಿಂದಲಂಕರಿಸಿಬಿಟ್ಟನು-ಭದ್ರೋಳ್ಳೂ ||೨||  
 ಫ್ರಾಘ್ನುದಿಂದಾದಮಜನಘೋಷನದನದಾ  
 ರೋಗ್ಯದಿಂದತಾಂಬೂಲವಸ್ತ್ರಭೂಷಣದಸಾ  
 ಭಾಗ್ಯದಿಂಕುಸುಮವರಿಮೃಗಗಳನುಲೇಪದಿಂಪ್ತಿಪುರುಷರೇಕಾಂತಕೇ |  
 ಯೋಗ್ಯಪಕುಸಡ್ವಮನಿಯೊಳ್ಳೋರವ್ವರುಂದಿವ್ಯ  
 ಭೋಗ್ಯಮೆನಿಪೊಂದುಮಂಚದೊಳ್ಳೊರಗಕಾಮವೈ  
 ರಾಗ್ಯಮಾಗಪು-ದನಿವತ್ರವ್ರತಂತ್ರದ್ವಿತದೋಳ್ಳರಸನಿರುತಿಡೆ-ನೂ ||೩||  
 ತದ್ರಾಗ್ಯಗಮೊಂದುವರುಷಕೇಮುಗುವುದನೆಗಂ  
 ಸದ್ಯಾಜಮಾನ್ಯದೀಕ್ಷೆಯನವನಿಪಂತಾಳ್ಳ  
 ನುದ್ಯುಕ್ತರಾದರಜ್ಞಾನನೊತನೆಹಯರಕ್ಷೆಗನುರಹರವಾಙ್ಮಯಿಂದಾ |

7. "THIS IS THE SACRIFICIAL HORSE OF THE SOVEREIGN  
 DHARMARAYA, SON OF THE MIGHTY PANDU PROTECTOR OF THE  
 EARTH, SPRUNG FROM THE LUNAR RACE. IF ANY POWERFUL  
 HEROES IN THE WORLD ARE ABLE, LET THEM BIND IT."  
 This inscription they engraved, and fixed the golden plate to  
 the horse's forehead, adorned it with magnificent cloths, jewels,  
 sandal, wreaths of flowers, and sprinkled offerings; and libera-  
 ted it under the most favourable auspices.

8. In the full vigour of health from the esteemed ablutions  
 and delicious fare; enjoying the luxury of betel, rich dress, and  
 jewels; adorned with flowers, and anointed with perfumes; in  
 a splendid dormitory, fitted for the privacy of husband and  
 wife, both recline on one sumptuous couch, free from the pas-  
 sion of love. This is the Asipatra vow <sup>10</sup>. Upon this vow the  
 king now entered.

9. After one year the sacrifice is completed. During that  
 time the king observed the preceding rites, incumbent on him  
 who performs the sacrifice. At Krishna's command, the mighty

10. As difficult to keep as to dwell in are sharp swords. See p. 19, verse 30.  
 the Asipatra hell, a forest whose leaves

ಉದ್ಯುತ್ಪರಾಕ್ರಮಿಗಳನುಸಾರ್ವಿಸಾತ್ಯಕಿ  
 ಪ್ರದ್ಯುಮ್ನಕೃತವಮಯೌವನಾಶ್ವಾತಿಬಲ  
 ಬದ್ರೋತಸುತನೂನುಪೊದಲಾದವೀರರೊದಗದಜಾತುರಂಗಜೊಡನೆ ||  
 ಇಭಮುಖಾಚಾನಿಯಂನವಗ್ರಹದಪೂಜೆಯಂ  
 ವಿಭವದಿಂಮಾಡಿಧಮಜಘ್ನಿಮಹಂತಿಗ  
 ಳ್ಲಭಿನಮಿಸಿಕ್ಕೃಷ್ಣನವದಾಂಬುಜಕ್ಕೆರಗದಿಕ್ಪಾಲರಂಭೇಡಿಕೊಂಡೂ |  
 ಶುಭಮುಕೂತದೊಳರನಿಯರನೇನೆವೆತ್ತಮುನಿ  
 ಗಭೆಗೆವಂದಿಸಿವರಕೆಗೊಂಡುಪಾತಕರಜಯ  
 ರಭನದಿಂದುಲಿವಮಂಗಲವಾದ್ಯಘೋಷದಿಂದಜಾನಂಪೊರಮಟ್ಟನೂ ||೧೦||  
 ಮುರಹರನಾಣಿಯಧರಧೀರಕನಸುತ  
 ನರಸಿಮೆಂದೆನ್ನಪೊಗಲ್ವಂತೆಸಂಗರವೊ  
 ಳರಿಗಳೆಂಗೆಲ್ವದೆಂದಾರತಿಮನೆತ್ತಿಮುತ್ತಿನನೇನೆಗಳನೆಸೂನೀ |  
 ಭರದಿಂದಬಂದಪ್ಪಿದಂಗೆನೆಯಮೊಗನೋಡಿ  
 ಕುರುಳ್ಳನುಗುಣಂತ್ತಿದಿಮುದ್ದಿಸಿತಂನ  
 ಪೆರಳಂಗರಂಗೊಟ್ಟುನಂತ್ಯೆಸಿವೃಷಕೇತುಕಾಂತೆಯಂಬೀಳ್ಕೊಂಡನೂ ||೧೧||

warriors Anusálva, Sátyaki, Pradyumna, Kritawarma, You-  
 vanáshwa, the powerful son of the Sun's son, and other heroes, .  
 with their forces, stood eagerly ready with Arjun for the defence  
 of the horse.

10. Having with gladness worshipped Vináyaka<sup>11</sup>; paid his  
 adoration to the nine planets; made obeisance to Dharmaráya,  
 Bhíma, and Kunti; prostrated himself at the lotus-feet of  
 Krishna; besought the eight quarters' regents; received the  
 sprinkled offerings of the queens; bowed to the assembled  
 Munis, and received their blessing; with the loud triumphant  
 call of heralds, and the full sound of delightful instruments of  
 music, in an auspicious hour, Arjun set forth.

11. In order that the queens of the Demons' foe should praise  
 her as the wife of the valiant son of Karna, the wife of Vrisha-  
 kētu raised the wave-lamps, saying, "Conquer thy foes in bat-  
 tle," scattered pearls before him<sup>12</sup>, came quickly, and embraced  
 him. Looking upon his spouse's face, he arranged her tresses  
 with his finger nails, kissed her, gave her the ring from his  
 finger, consoled her, and took leave.

11. See p. 2, n. 8.

12. As rice is sprinkled on such occasions; a benediction.

ಲಂಕೆಯಿಂದಜ್ಞಾನಗಂದಾಯಾದವಸ್ಯೈನ್ಯ  
 ಮಂಕೂಡಿಕೊಟ್ಟು ದಳಪತಿಯಾಗತನಯನಂ  
 ಮುಂಕೊಳ್ಳಿಸಿಕರ್ನಜನುವೇಗಾನುಸಾಲವರಸಹಾಯಮಂಕೈವತಿಸ್ಸೀ |  
 ಸಂಕರುಹಲೋಚನಂಪೊರಮಟ್ಟಿನಿಬರಲ್ಲಿ  
 ರಂಕಳುಹಿತಿರುಗಿದಂಸ್ವೀಭೆಯಿಂದಾಹಯಂ  
 ತೆಂಕಮುಖಮಾಗನಡೆದುದುಕರಿತುರಗರಥಪವಾತಿಗಲ್ಲಂದಣಿಸಲೂ ||೧೨||  
 ಉಹಿಸುವತರಿದೆನೆತುರಂಗಮದಕೂಡೆನಂ  
 ನಾಹದಿಂಮೇರೆದಪ್ಪಿದಮಹಾಣ್ವದವು  
 ವಾಹಮೆನೆತ್ತಡಿ ದತರುಗುಲ್ಮಲತೆಗಳ್ಳಿನಡೆಗೊಂಡಕಾನನಮೆನೆ |  
 ಮೋಹರಂಭೂತಳ್ಯಮನೊಲ್ಲಗೊಂಡುಬರುತಿಡು=  
 ದಾಹಯಂಬಳಕದತ್ತಿಣಾದಿಶಾಮುಖಮಾಗ  
 ಮಾಪ್ಪಿಪ್ಪತ್ತಿಪಟ್ಟಣದಬಹಿರ್ಭಾಗದುಪವನದೆಗೆನಡೆತಂದುದೂ ||೧೩||  
 ಅನಗರದರಸುನೀಲಧ್ವಜಂಮೇಣವನ  
 ಸೂನುಪ್ರವೀರನೆಂಬವನಾಗಲ್ಲಗು  
 ದ್ಯಾನಕೇಳಿಗೆಬಂದನೊಲವಿಂದಮದನಮಂಜರಿಯೆಂಬಕಾಂತೆಯೊಡನೆ |  
 ಅನಳ್ಳಿನಲೋಚನಿಯುಕೆಳಗಿದಿಮುಖದಯದಿಂ  
 ದಾನಂದನದೊಲೆಸಂಚರಿಸುತಿಡುಬಾಳಕ  
 ವಾನಕೇತನಮಹೀಪಾಲನರಮನೆಯನೊಕ್ಕಾನೆಗಳ್ಳತಂಡಂತೇ ||೧೪||

12. Having, with authority, assembled and delivered to Arjun the army of the Yádavas, appointed his son their leader, given over to Arjun the help of Vrishakétu and Anusálva, the Lotus-eyed went out with them, kindly dismissed them, and returned. The horse, of its own accord, proceeded southward, amidst crowding multitudes of elephants, cavalry, chariots, and infantry.

13. The force was innumerable ; and, accompanying the horse in armed array, covered the earth, like the torrent of the vast sea which has overflowed its bounds, or a forest moving along with its budded and thickset trees, and shrubs, and creepers. The horse went southward, and came to the royal gardens in the suburbs of the city of Máhishmati.

14. The king of the city was Níladhwaaja. The name of his son, Pravíra. Just then, he had gone to enjoy the delights of the garden, in company with Madanamanjari, his queen.

ಸೋಡಿತಿಲಕವನಪ್ಪಿಕುರವಕವಣ್ಣಿನಗೆಯೊ  
 ಳೋಡಿಸಂಪಗೆಯಂಪ್ರಿಯಂಗುವಂಸೋಂಕಿಮುರಿ  
 ದೀತಾಡಿಚೂತಮನೊದೆದಸೋಕೆಯಂಬಕುಳಮಂಮುಕ್ಕುಳ್ಳಿಸಿಮಧ್ಯದಿಂದಾ |  
 ಪಾಡಿಪುನ್ನಾಗಮಂಕನಿಃಕಾರವನೆಕೊಂ  
 ಚಾಡಿಮಂದಾರಮಂಜಾಣ್ಣುಡಿದುಪುಷ್ಪಿತಂ  
 ಮಾಡಿಶೋರಿರರಾಬುಜಾಕ್ಷಿಯನಾ ನಾವಿಲಾಸದಿಂದಾಬನದೊಳೂ ||೨೪||  
 ಮುಟ್ಟಿಪ್ರಿಯಂಗುಪೂವಹತರಲೆಯರಕ್ಕೆಗೆ  
 ನಿಟ್ಟಿಸುತ್ತಿಲಕಮಲರಪ್ಪನೀರೆಯರಕ್ಕಣ್ಣಿ  
 ಮೆಟ್ಟಿ ಮೊಗಸೋಕಮಂಕುರಮಪ್ಪಬಾಲೆಯರಮೆಲ್ಲದಿಗೆಮಿಗೆಬೆಳ್ಳಗೆ |  
 ಪುಟ್ಟಲೈಸಂಪಗೆಮುಗುಳ್ಳೋರ್ವನುಡತಿಯರ  
 ಬಿಟ್ಟಮೊಗಕ್ಕಣ್ಣಿಯಹವಿತಾವರೆಗಳೆಂದವಂ  
 ಬಿಟ್ಟುತುಂಬಿದಜವ್ವನೆಯರತನುಪರಿಮಳಕೆಕವಿದವಾಬನದಳ್ಳಿಗಳೂ ||೨೬||

The female attendants of the lotus-eyed, like the troop of king Cupid's royal elephants<sup>13</sup>, were ranging the garden in crowds.

15. The lotus-eyed ones in the garden, in varied pastime, looked at the tilaka, embraced the kuravaka, smiled upon the champaca, touched the priangu, plucked and scattered the mango, kicked the ashóca, spit upon the bakula, softly sung to the punnága, praised the karnikára, skilfully placed the mandára in their hair; thus causing them to flower<sup>14</sup>, and displayed them.

16. "Are the white lotuses to be compared with the maidens' hands whose touch makes the priangu to bloom? Or with the damsels' eyes whose glance makes the tilaka put forth its flowers? Or with the virgins' delicate feet whose gentle tread makes the ashóca shoot? Or with the youthful females' round faces, at the rising of whose pure smile the champaca bursts its bud?" Thus say the bees of the grove, abandon the lotuses<sup>15</sup>, and thickly crowd to the fragrance of the females' bodies, in the prime of youth.

13. To whose majestic manner of walking, the gait of females is likened.

15. The hands, eyes, feet, and face,

14. By the different actions mentioned, the trees, according to the wish of the

are all likened to the lotus.

ಸಂಘನಕುಸ್ಮೈನಿಮಿರೆತೋಽಮೋದಲೋಽಪ್ಪಸೇಮೈ  
 ತಿಂಘಮೋಲೇಗಲ್ಪೋದಲೈಬೆನ್ನಸೋಮುಡಿಯೋಲಿಯೈ  
 ಕ್ಲೋಬೇಘಗಾಗಸವನಾವಸೇಮೋಗಮೈತ್ತಿ ತುದಿಗಾಲ್ಗೃಂದನಿಂದೂ |  
 ಬಂಘೇವಳ್ಳಿಯದಪೂಗಲ್ಗಂಕೋಯ್ದುಬೆಂಡಾಗ  
 ತಂಘೇಲಗೋಡ್ಡೆ ಮೈಬೆಮರನಾರಿಸಿಕೊಂಡು  
 ಪೆಂಘುವಿಂಡಾಬನದಲಗೇಳಂತಮತನುವಿನಕಂಪಿನಿಪೊರೆದರೂ ||೧೭||  
 ನಿಲುಕಿಪೂಗೋಯ್ದಲಿತಾಂಗಿಯರಬಟ್ಟಬ  
 ಲೈಯಲೇಗಲ್ಗಂಪೊರಲಾರದನಿಯಸೆಳ್ಳೆನಕುವದುತಿ  
 ಛಿಲಮುಂದುಹಿರಿನೀಲದೊಂದೆನೆವಸಂಘನರಳ್ಳಂತಮನೋಜಂನಿಮೀನೀ |  
 ನಿಲಿಸಿಬಿಗಿದನೊಮೂರುಕಟ್ಟನಜೆಗೆಜೆಗಿನ  
 ಲ್ಲಲೇರಾಜಿಸಿತುವಳ್ಳಿತ್ರಯದಜೆಲ್ವಿಕೆಯಿಂದ  
 ಲಲನೆಯರಮಧ್ಯದೊಳ್ಳೋಗೆದಬಾನೆಕುಸುಮಾಪಚಯನಮಯದೊಳ್ಳೊಸತೆನೆಗಾ  
 ತುಂಬಿಗಲ್ಗನೋಡಿಸದಚಂಪಕಂಸೋಕ್ಕಾನೆ  
 ಯೆಂಬೆದರಿಸದಸಿಂಗಮಿಡಿದಂಧಕಾರಮಂ  
 ತಂಬಿಸದಚಂದ್ರಮಂಡಲಮಿರಲ್ಕುಂಡಲ್ಲಿನಾವುಮೊಡೆನಮ್ಮನೂ |

17. Their slender waists stretched at full length, their arm-pits glistening, large breasts protruding, the long hair pendent down their backs waving, the light of their eyes filling the sky, with face uplifted, standing on tiptoe, the female flock plucked the unfading flowers. And, wearied, presented their bodies to the cooling breeze, allayed the perspiration, and, by the fragrance of their persons, preserved the flowers of the grove<sup>16</sup>.

18. "These slender, tottering waists are far too weak to bear the round and heavy breasts of the beauties who reach and pluck the flowers," has Cupid said? and made a small bright arrow of sapphire, fixed, and bound it with three bands at intervals? For so the line of hair springing from the damsels' bosoms shone charmingly, with the beauty of the three-fold corrugation, as they plucked the flowers<sup>17</sup>. Such beauty was altogether new.

19. The full breasts of the damsels as they gathered the flowers, were beautiful, as though two chakras<sup>18</sup>, finding a champaca that did not chase away the bees, a lion that did not

16. By imparting fragrance to them.

17. The hair on the breast is compared to the sapphire; and the three folds of the

skin, which are considered a mark of great beauty, to three ties.

18. Which are of a very round form.

ಶಂಖರಾರಿಯು ಶರಣಾಡದಿರುಳ್ಳನವಿರಡ •

ಕೆಂಬನಿತ್ಯ ಯದೊಳ್ಳಲದೆಬಾಲಕಿಯುರುರವ

ನಿಂಬುಗೊಂಡಣೆವಕ್ಕಿಯೆನಲೆನೆದವಲಗೊ ಯ್ವನ್ನೀರೆಯರನೆಲೆಪೊಲೆಗಳೊ||೯೯||

ಪೊಳ್ಳೆವಲ್ಲ ಪೊಳ್ಳೆಯಂಜೆಂದುಟಿಯುಬಂದುಗೆಯ

ನೆಳ್ಳೆನಗೆಯಮಲ್ಲಿಗೆಯನೆನ್ನಂಣನ್ನೈದಿಲೆಯ

ನಳ್ಳಿತ್ತೋಳ್ಳಿತ್ತೀಡಮಂಜೆಳ್ಳುಗುರಕೇತಕಿಯನಾನದತಾವರೆಯನೂ |

ಲೊಳ್ಳುಗುವನುನಾಸಿಕದನಂಪಗೆಯನವಯವದೊ

ಳ್ಳವತಿಸಿಕುಸುಮಗಂಧಿಯುರೇತಕಿನ್ನಾಪು

ಗಳ್ಳನರನಿಕೊಯ್ವುಂಪದವರನುಚಿಂತಿಸಿಯೆಂಬಡವಾದುದೆನಲೆನದುದೂ ||೧೦||

ಕರವೀರವಗಮಂಬಾಗಿನಿದರಥಟಿರಂ

ಕಿರದೆಪುನ್ನಾಗಮಂತ್ರಿರಂಜಿಸಿದಚ್ಚ

ದುರಮಾವಟಿರಂಜೆಜಾತಿಯಂತರವನದಾಯ್ದರವನೀಕರಂತೇ |

affright the elephant, and a moon that did not destroy the darkness<sup>19</sup>, had assured themselves, “If we stay here, the darts of Cupid cannot distress us in our nightly separation<sup>20</sup>,” remained together, and taken up their abode on the youthful virgins’ bosoms.

20. “Having in themselves the *mollè*<sup>21</sup> beautiful teeth, *bandugè*<sup>22</sup> ruby lips, jasmin smile, blue lotus long eyes, shirisha<sup>23</sup> delicate arms, kêtaki<sup>24</sup> sharp finger nails, white lotus face, champaca beautiful glistening nose,—why do the beauties still seek and pluck more flowers?” Thus anxiously concerned, their waists seemed to have pined away.

21. The females, in the garden, bowed the *karavîra*<sup>25</sup> like mighty heroes. Like skilful drivers, they mounted the *punnâga*<sup>26</sup>, and were beautiful. Like kings, they distinguished the *jâtis*<sup>27</sup>, and made their choice. Like warriors, they seized the *suragi*<sup>28</sup>. Like rakes, they roamed at will. Like watchmen

19. The nose is likened to the champaca, curls to bees; the thin waist to the lion's loins, the gait to the gait of the elephant; the face to the moon, hair to darkness. Naturally, the champaca is the foe of bees, the lion of the elephant, and the moon of darkness.

20. In a place where innocence dwells. See p. 34, n. 88.

21. The many flowered jasmin.

22. A red flower.

23. The mimosa tree.

24. A thorny plant.

25. The oleander; also, men of valour.

26. A tree, which they climbed to reach the flowers; also, an elephant.

27. The great flowered jasmin; also, castes; which it is the duty of a king to preserve from intermixture.

28. A very fragrant species of jasmin; also, a sword.

ಸುರಗಿಯಂತುಕುಕಿದಭೇಜಿರಂತೆಬಗೆಗೆಳಿಸಿ  
 ಪರಿದಸು=ವಿಟರಂತೆಪಾದರಿಯನರಸಿಪಿಡಿ  
 ದುರವಣಿಸಿದನೇಗರಶೋಧನೆಯತಳವಾರಂತೆಬನದೊಳ್ಳೆಲ್ಲೋ ||೨೦||  
 ಜಾತಿನೋವಂತಿಗೇಶಿರಿಪ್ರಮೊದಲಾದಪೂ  
 ಜಾತಿಗಲ್ಲೊಳ್ಳಂತಲಗೋ=ಯ್ವುತುಪನದೊಳ್ಳಿ  
 ಜಾತಿಸಯಲೀಲೆಯಿಂದಿರುತಿರ್ದಳಾಮದನಮಂಜರಿಯುಕೆಳದಿಯರೊಳ್ಳೂ |  
 ಭೂತಳದೊಳ್ಳಿದುಶುಭಾಕಾರದಿಂದಾಶ್ಚರ್ಯ  
 ಭೂತಮನೆಮೈದೊರಿತಾಗಲಮರೇಂದ್ರಸಂ  
 ಭೂತನತುರಂಗಮಮದಂಕಂಠುಮುತ್ತಿರಮೇತ್ತಗಜಗಾಮಿನಿಯರೂ ||೨೧||  
 ವನಿತೆಯರೊಳ್ಳಾಮದನಮಂಜರಿಹಯದವಣೆಯ  
 ಕನಕಪಟ್ಟದಲೇಖನವನೋದಿಕೊಂಠುಯಮ  
 ಶನುಜನಗ್ಗಲಿಕೆಯಂಕಂಠುನಸುನಗುತನಿಜಪತಿಗೆತಾನದನುಸುರಲೂ |  
 ಕನಲ್ದಿನಿಯಳ್ಳಂನೋಡುತವನೆದ್ದುಕಾಣಬಹು  
 ದೆನುತಪಿಡಿದಶ್ವಮಂಕಟ್ಟಪಟ್ಟಣಕೆಮಾ  
 ನಿನಿಯರಂಕಳ್ಳುಹಿವರಿವಾರಮಂಕರೆನಿನರನೊಳ್ಳಾಡಲನುವಾದನೂ ||೨೨||  
 ಭೂಲೋಲಕೇಳ್ಳಿಗಮನೆಯಲ್ಪಯನಾಗಿಹಂ  
 ನೀಲಧ್ವಜಂಗದೆಂತೆನಿಮುಂನವನಮಗ್ನ್  
 ಮೂಲೋಕದೊಳ್ಳುಲಭರಾರಿಂದರನಿನೋಂತುಪಾವಕನನುರಮೆಚ್ಚಿ ನೇ |

who watch the city, they sought, laid hold of, and frightened the *pāṇḍarī*<sup>29</sup>.

22. Thus gathering flowers of jasmin, chrysanthemum, shi-risha, and other flowering plants, Madanamanjari was greatly enjoying herself amongst her female attendants; when Arjun's horse, a wonder of the world for its beautiful form, appeared. Seeing it, the females all surrounded it.

23. Amongst them, Madanamanjari read the inscription of the golden plate upon the horse's forehead; and, seeing the valour of the son of Dharma, she smiled, and told it to her lord. Enraged, he looked upon his wife, arose, "Let us see<sup>30</sup>," he said, seized and made fast the horse, sent the females to the city, called his retinue, and prepared to fight with Arjun.

24. Hear, O beloved of earth! Agni was son in law to Nīla-dhwaja. It happened thus: Sometime before, his daughter sought to know who was best in the three worlds, engaged in

29. The trumpet flower; also, a strum-pet.

30. Whether he be so valiant in deed.

ಬಾಲಕಿಯೆನಂದುಮೊದಲಾಗಿಷ್ಟ್ರಶ್ವಾನರಂ  
 ಪಾಲಿಪಂಚತಿರೂಪದಿಂದಾವುರವೊಳ್ಳದರ  
 ಮೂಲಬಲದಿಂಪ್ರವೀರಂಪಿಡಿದುಕಟ್ಟಿದಂಪಾರ್ಥನತುರಂಗಮವನೂ ||೨೦||  
 ಕಟ್ಟಿದೇಕುದುರೆಯಂಕಂಡುಕಾಪಿನಭಟ  
 ರ್ಧಟ್ಟಿಸಿದೊಡಾಪ್ರವೀರಂಕೆರಲ್ದಾಹವಂ  
 ಗೊಟ್ಟಿನಾಪದೇಬರತಿತಂನೊಡನೆಕಾಲ್ಗಕೆಪಡೆನಹಿತಪಾರ್ಥನೆಂದೂ |  
 ಶೊಟ್ಟಿಂಶರಾಸನದೊಳ್ಳಂಬನವನೀಮಾತು  
 ಮುಟ್ಟಿದುದುಫಲುಗುಣಂಗೆಳೆನಗೆಯಕೋಪದಿಂ  
 ಧಟ್ಟಿನೋಡಿರದನಾಗನನದುದುಚತುರ್ಬಲಂನಬೇಸಂನಾಹದಿಂದಾ ||೨೧||  
 ಚೂಲ್ಮಯಚತುರ್ಬಲದಧಾಲ್ಮನಗರಿಗೆನಭಕೆ  
 ಧೂಳಿದೆನೆದೆನೆಗೆಳ್ಳೆ ಫೋಲ್ಮಡುವವಾದ್ರವ  
 ದೋಲ್ಮನೆರಮುಸುಕಿತೊಂದೇಭಾರಿಪುರಜನಕೆರವಿಗಿದಿಕ್ಪಾಲಕಗೇ |  
 ಬಾಳ್ವವೆಮಹಾತೇಜಮತಿಶಯದಪದವಿಗ  
 ಳ್ಳಾಳ್ವಹುದುಮಸುಳ್ಳಪುದುಚಲನಮಹುದೆಂದುಹೇ  
 ರಾಳ್ವಭಯದಿಂಶಂಕೆಯಿಂದದ್ಭುತಂಗಳ್ಳಂಧೃತಿಗತಿಮತಿಗಳ್ಳದವೂ ||೨೨||

devotion, and greatly pleased the god of fire ; who thenceforward lived with the damsel in the city, as her husband. By virtue of this<sup>31</sup>, Pravira seized and bound Arjun's horse.

25. Seeing the horse made fast, the guardian warriors threatened. Pravira's wrath was stirred. "I give you battle. If he be able, let Arjun come with his army to fight with me," he said, and fixed an arrow on his bow. His speech reached Arjun ; who, with an angry smile, looked on his hosts. His forces then, with all their armed array, marched forward.

26. The rush of the van of the armies hemmed in the city ; the dust concealed the sky ; the clang of the loud sounding instruments of music pervaded every quarter. By the terror that their prosperity would be ruined, fear that its refulgent lustre would fade, dread lest their amazing wealth should pass away, —the courage of the people, the motion of the sun, and the wisdom of the eight quarters' elephants, were utterly annihilated<sup>32</sup>.

31. i. e. of Arjun's presence.

32. See p. 12, n. 24.

ಮೇರೆದಪ್ಪಿದಮಹಾಣ್ವದಂತೆಭುವನಸಂ  
 ಹಾರಕಾಲದಮೇಘುಚಯದಂತೆಭರದಿಂಪು  
 ವೀರನಂಮುಗುಕಿತಜ್ಞಾನನಮುಂಚೂಣಿಯಚತುರ್ಬಲಂದೆನೆದೆಯೊಳ್ಳೂ |  
 ಶೇರೈಸದಿದನನನತಿಸತ್ವದಿಂದಗಂ  
 ಸಾರಪ್ರಲಾಪಮಾಲಾಕುಲಮನಧ್ಯಾತ್ಮ  
 ಸಾರದಿಂತಡೆವಯೋಗೀಶ್ವರನಜಿತ ದಂತೆಚ್ಚರಿಕೆಧಾತುಗಿಡದೇ || ೨೦ ||  
 ಮೇಗಿಮುಗುಕಿದಚೂಣಿಯನಿತುಚಾತುರ್ಬಲವ  
 ನಾಗಳೋವನೇಚಾರಿವರಿವರುಬಾಣವು  
 ಯೋಗಂಗಳಂಪ್ರವೀರಂಕೊಲ್ವುದಂಕಂಡುಬಿಲ್ಲೊಂಕೋವದಿಂದಾ |  
 ಬೇಗದಿಂಪುದ್ಯುಮ್ನಸಾತ್ಯಕಿವೃಷಧ್ವಜನು  
 ವೇಗಾನುಸಾಲವ್ಯಕ್ತವನಾರ್ಪದಿಪಟುಭಟ  
 ರ್ತಾದಿರ್ದರ್ಶನಮೇಘುಂಗಳಂತಡೆವಿಟ್ಟುಮಳೆಯೆನಲ್ಪಣೆಗರವೃತಾ || ೨೧ ||  
 ಲಿಪ್ರವೀರಂಬಾಳಿಕಲನಿಬರೊಡನೈದೆನಾ  
 ನಾಪ್ರಕಾರದನಮರದೊಳ್ಳಾದಲಿತ್ತನೇ  
 ನಾಪ್ರತಿನಿಹಿತನೀಲಧ್ವಜಂನಗರಮಂಪೊರಮಟ್ಟಿನೇವೇಳ್ವೆನೂ |

27. Like a sea that has overflowed its bounds ; like a mass of clouds at the time of the world's destruction ; the van of Arjun's army eagerly hemmed in Pravía on every side. By vigorous might he remained unmoved as the mind of a holy saint who, by the power of divine knowledge, restrains the anguish arising from the continuous sorrows of mortal existence,—with unfailing presence of mind and firmness.

28. Sharply watching on every side, Pravía alone, slew, by his shafts, all the foremost of the hosts that surrounded him. Seeing which, Pradyumna, Sátyaki, Vrishakétu, Suvéga, Anusálva, Kritawarma, and other mighty warriors seized their bows, and, with rage, came swiftly to the fight, showering their arrows like the rain of deluge-clouds escaped from their long restraint<sup>33</sup>.

29. Pravía, in various modes, boldly contended with them all in battle. Here Níladhwaaja issued from the city with the multitude of his forces. How shall I describe it ? The rays of the sun, the motion of the wind, the flowing rivers, the sky, the

33. The winds are kept in restraint except at the deluge.

ಈ ಪ್ರಭಾಕರಕಿರಣವಿವಾಹಾಯೋಸಂಚರಣ  
 ವಿವಾಹವಾಹಿನಿಪನದಿಗಳ್ಲೇಗಗನಮಿಥರೆಮ  
 ಹಾಪ್ರಳಯಕಡಗುವಂತಡಗಭುವನತ್ರಯಂಬರಿಧೂಮಯಮಾಗಲೂ ||೨೯||  
 ಮೊಗಸಿದರ್ಪರಬಲವನಾಗಲ್ಪವ್ರೀರನಂ  
 ತೆಗಸಿದರ್ಪನೆಲೆಗಿರಿಪುಸೈನ್ಯದಳವಿಯಂ  
 ತಗಸಿದರ್ಪಮತಮಗೆಕ್ಯಕೊಂಡುವಾರಣವರೂಢವರವಾಜಿಗಳನೂ |  
 ಪೊಗಸಿದವೈರಮೋಹರದೊಳ್ಗೆಸಾಹಸಂ  
 ಮಿಗಸಿದವೈರಯಿದಾಡಿತನಿವೀರರನದಿಂದ  
 ನೊಗಸಿದರ್ಪರಧೀರನೀಲಧ್ವಜನಮನೆಯಚತುರಚತುರಂಗದವರೂ ||೩೦||  
 ಮಗ್ಗದಮನ್ಮಗದಂಖುಧಿಯೆತೆರೆಯಂತೆನಲೆ  
 ಮುಗ್ಗದಮನ್ಮಗಲಮೊಗ್ಗರದಂತೆಭೋಂಕರನು  
 ಶೋಗ್ಗದರ್ಪವಿದಜ್ಞೇಂನೊಣದಂತೆಪೊಯಿದಾಡಿರಿಪುಸೈನ್ಯಕಾನನವನೂ |  
 ನೆಗ್ಗದರ್ಪಲೆಗೆಡಿಸಿಬಿರುಗಾಳಿಯಂತೈದೆ  
 ನುಗ್ಗದಮನ್ಮಚ್ಚುನೂರಾಗೆಬರಸಿಡಿಲಂತೆ  
 ಹಿಗ್ಗದವೇಚ್ಚಿವೀರಾವೇಶದಿಂದಪಟುಭಟರಾಗಲಾಹವದೊಳ್ಳೂ ||೩೧||  
 ಪೊಯಿದಾಡಿಮಡಿವಕಲಿಗಳ್ಳಶರೀರಂಗಳಂ  
 ಪೊಯಿದೆಳ್ಳದುಪರಿತಿಂಬಮರುಳ್ಳಂಮೇಣವರ  
 ನೊಯಿದಲ್ಲದಿವ್ಯತನುಗಳೊಳ್ಳುಪ್ಪಚುಂಬಿಸುವನುರನತಿಯರಂಕಾಣತಾ |

earth, were swallowed up, as at the destruction of all things. The three worlds became mere dust.

30. The brave household troops of the valiant Nīlādhwaja broke through the hostile forces, drew Pravīra back, brought down the power of the enemy's army, each of himself pierced the foe's array with cavalry, chariots, and powerful elephants. Slaying, they increased in daring, and exulted in mighty valour.

31. The powerful warriors, (on both sides,) in battle, clashed like two mingling waves; rushed together like masses of clouds; fell upon each other with a confused noise of shouting, like swarming bees; smiting, they battered to the ground and overthrew the forest of their foes, like a storm of wind; they crushed each other to atoms like the fiercest lightning; and were transported with heroic frenzy.

32. The valiant warriors seeing the demons drag off and devour the corpses of the heroes who perished fighting, and the

ಮೈದೇಗದಪರೇವೀರರೆಂದೋವರೋರವೈರಂ  
 ಬೈದುಮೂದಲಿಸಿರಣರಂಗದೊಳ್ಪಟುಭಟಿ  
 ರೈದೋರುತಿರ್ದ ರೋಡವೆರಸಿಕೇಳಾಕೇಶಿಯುಧದಿಂದಳವಳಿಯದೇ ||31||  
 ಕೃತವರ್ಮನುರವಣಿಯನನುಸಾಲವನುಬುಟಿಯ  
 ನತಿಬಲಸುವೇಗನಪರಾಕ್ರಮವನಾದಿತ್ಯ  
 ಸುತಸುತನಕೌರವಮಂಸಾತ್ಯಕಿಯವೀರವಮಂವರಯೌವನಾಶ್ವನಪ್ರಪನಾ |  
 ಅತುಲವಿಕ್ರಮವನನಿರುದ್ಧನಾಟೋಪಮಂ  
 ಪ್ರತಿಭಟಿಭಯಂಕರಪ್ರದ್ಯುಮ್ನನಧಟನುಂ  
 ಗತಿಗಿಡಿಸಿತಾಗನೀಲಧ್ವಜನಪರಿವಾರಮೇವೇಶೈವನಾಹವದೊಳ್ಳೂ ||32||  
 ಅರ್ಜುನಂಕಂಠನಹಿತಪ್ರಬಲಬಲಮನುರೆ  
 ನಿಜಾರಗಾರದೆನೆಕೇಶೋರಮಾಗಲ್ತಂನ  
 ಪರ್ಜೆಯಿಸಲರಿಯೆರಿದೇನೆಂದುಕಡುಗೋಪದಿಂಜಾಪಮಂಪಿಡಿದುಮಿಡಿದೂ |  
 ಗರ್ಜನೆಯೊಳ್ಳೈದೆಕಡೆಗಾಲದೊಳ್ಳೈಗೇಗವ  
 ಪರ್ಜನ್ಯದಂತಾದೇಸುತನಡೆಯಲಿಡಿರಾಂಪ  
 ಪರ್ಜಾಗದೊಳ್ಳುಂಟಿಮುರಿದುಪುರಕನೀಲಧ್ವಜನನೇನೆಕೆಟ್ಟುಕೆದರೇ ||33||

heavenly courtezans embracing, and kissing them in glorious bodies where they had been carried, taunted and reproached each other, saying, "Do heroes flinch?" And, mingling together in combats hand to hand<sup>34</sup>, with strength unfailing, they put forth all their might.

33. Then—what shall I say?—The followers of Níladhwaaja destroyed in battle the vehemence of Kritawarma, the ardour of Anusálva, the valour of the powerful Suvéga, the prowess of the son of Karna, the bravery of Sátyaki, the matchless heroism of the monarch Youvanáshwa, the haughty violence of Aniruddha, and the might of the terror of his foes, Pradyumna.

34. Arjun saw it. The enemy's powerful forces became too dreadful for even the gods to endure. "How is it that my people cannot conquer?" he said, and, in fierce rage, seized, and twanged his bow, and came forward with a shout. Are there in the world any who could oppose him as he advanced roaring like a pouring thunder cloud at the end of all things, and shooting his darts? Routed and scattered, the hosts of Níladhwaaja fled broken to the city.

34. lit. seizing each other by the tuft of hair that is left growing on the crown of the head.

ಮುರಿದುಬಹನೇನೆಯಂಕಂಡಾಪ್ರವೀರನುರೆ  
 ಜರದುಕೊಡದಂತಮಂಕೊಂಡುಕೌಂತೇಯನಂ  
 ತರುಬಲಹಾಯ್ದು ವೃಷಕೇತುಬರಲಾತನೊಳ್ಳಸ್ರಿಯಾಗಾಕಾಡುತಿರಲೂ |  
 ಪೆರಗಿಕ್ಕಿಕನಿಯಂಮುಂದೆನಿಂದನುಸಾಲವ್ವ  
 ನುರುಬಿದೊಡವಂನೋಮೆನೀಲಧ್ವಜಂತಾನೆ  
 ತುರುಗಿದಗ್ಗದಸಕಲಬಲಸಹಿತನೂಕಿದಂಫಲುಗುಣನಪಡೆಯಮೇಲೇ ||೩೬||  
 ವಾನರವರಧ್ವಜಂಮುಳ್ಳದುನೀಲಧ್ವಜನ  
 ನೇನೆಯಂತಡೆಗಡಿವೃತಾತನಂಮುಸುಕಿದನ  
 ನೂನತರಜಾಲದಿಂಬಳ್ಳಿಕವಂಕಂಗೆಟ್ಟುಪಾವಕಂಪೊರೆಯೊಳ್ಳರಲೂ |  
 ನೀನಯನಾಗದುಮೆನಗನಿತಪಾಯಮೇ  
 ಕೀನರನದೆನೆಯಭಯಮಂಜಿಡಿಸತೀಕೆನಿಕೃ  
 ಶೂನುಕೇಳ್ವಾಗನುಡತೊಡಗದಂತಾನೆಪೊಕ್ಕಜ್ಜಾನನಸೈನಿಕವನೂ ||೩೭||  
 ಭತ್ತಜಾಮರಹರಿಹಕ್ಕರಿಹೆಲ್ಲಣವಿ  
 ಚಿತ್ರದಪತಾಕೆನೀಗುರಿಸಿಂಧನೀನಕತ  
 ನುತ್ರರಂಜಿಕೆಪಾಶವಸ್ತ್ರವಾಹನವಾದ್ಯಕೈದುಬತ್ತಳಿಕೆಭಂಡೀ |  
 ಪತ್ರಬಂಧುರಬಾಣಕೋದಂಡರಥರಥಾಂ  
 ಗತ್ರೀವೇಣುಕಯುಗಾಕ್ಷಂಗಘರಿಗೊಳ್ಳೆಪಾಂಠು  
 ಪುತ್ರನೇನೆಯೊಳ್ಳೆಲ್ಲರಂಜೆದರಿದಕೇಟ್ಟುಕೆದರಿದಕಿಡಿಯನೊದರೀ ||೩೮||

35. Seeing the army returning routed, Pravíra cursed, seized his bow, and met the son of Kunti. Vrishakétu interposed, and, fought, his equal. Anusálva put back the son of Karna, stood to the front, and vanquished him. When he (Pravíra) was wounded, Níladhwaaja himself, with all his distinguished forces in close array, fell upon Arjun's hosts.

36. Arjun, enraged, overthrew the army of Níladhwaaja, and covered him with a countless multitude of darts. Perplexed, he said to Agni who was standing near, "How is it that all this calamity has befallen me, whilst I have you for a son-in-law? Deliver me from the terror of Arjun." Agni heard, entered Arjun's army, and commenced to burn.

37. Parasols, fly-brushes, bucklers, shields, saddles, variegated banners, umbrellas, standards, coats of mail, armour, accoutrements, cords, clothes, vehicles, musical instruments, darts, quivers, carriages, beautiful winged arrows. bows, bows, bows,

ಹೊಗೆಹೊಗೆದುಹೊಗೆಸುತ್ತಿ ಹೊಗಲು ಬೆನೆದೆನೆಗಳಂ  
 ಮೊಗಮೊಗದುಮೊಗಸಿವಲಮೊಗದೊಳವ್ವಳಿಸಿವುಟ  
 ನೆಗನೆಗದುನೆಗಲ್ದನೊನೆಗಲಾಗಸುರಿವಕಿರುಗಡಿಗಳತುಪಾರದಿಂದಾ |  
 ಧಗಧಗಧಗನೆಹೊಗುವಜ್ವಾಲೆಮಾಲೆಗಳ  
 ಭುಗುಭುಗಿಲ್ಲುಗಲೆಂದುಡಾವರಿಸಿಸೀವರಿಸಿ  
 ತಗತಗದುತಗುಳ್ಳೆಲ್ಲ ರಂಹಿಸತೊಡಗಿದುದುಡಳ್ಳರಿನರನಬಲದೊಳೊ ||೩೨||  
 ಕಟ್ಟುಗ್ರಕೋವದಿಂದುಮುಳಿದಂದುರಾಘವಂ  
 ಶೊಟ್ಟಬಾಣದಮೊನೆಯಧಳ್ಳರಿಯರುಳ್ಳಕೆಕಂ  
 ಗೆಟ್ಟುಸಿಡಿಮಿಡಿಸೊಂಬನಾಗರದಜೀವಾಳಿಯಂತೆಪಾಂಚವನನೇನೇ |  
 ಲಟ್ಟಿಸುಡುವನಲಧೂಮಜ್ವಾಲೆಗೊಡನೆಗೋ (ಜ್ವಾಲೆಗಿರದೆ)  
 ಲಿಟ್ಟುಹೊದಕುಲಗೊಂಡುಹೊರಳುತ್ತಿರಬೈಗಂ  
 ಬಟ್ಟುಪಾಥಂಚಿಂತಿಸಿದನೆತ್ತಣದ್ಭುತಮಿದೆಂದುಪಾವಕನುರುಬೆಗೇ ||೩೩||  
 ಭಗ್ನರಾದಕೇಲಕೇವಚಾದಿಗಳೈಬಂದು  
 ನಗ್ನರಾದಕೇಲವೇಚ್ಚಿದುರಿಚ್ಚಿನೊ  
 ಲ್ಲಗ್ನರಾದಕೇಲತೇನನೇನಿಯೊಳಕಟಧರ್ಮಜನಹಯಮೇಧಕೇ |

wheels, whips, yokes, axles, were set on fire. In Arjun's army all were terrified; and, shaking off the fire, fled routed and dispersed.

38. The rising, curling smoke went all around, and filled every quarter of the sky. The fire flew upward, and descended in a falling shower of sparks. The wreaths of crackling flame pursued and seized upon them. Thus the fiery blaze in Arjun's army began to consume them all.

39. At the pursuing and burning smoke and flame of Agni, the army of Pandu's son cried out in anguish, and fled to every quarter,—like the living beings of the sea when distressed and confounded by the heat of the blazing, pointed arrows of Rāma enraged, and full of wrath<sup>35</sup>. At Agni's violence Arjun was vexed and grieved, saying, "What prodigy is this?"

40. Some of his army were discomfited; some, their armour burnt, were naked; some were enveloped in the huge flaming fires. "Alas! Is the son of Dharma's sacrifice impeded? My

35. When the sea, inattentive to Rāma's prayer, did not give him a passage for the invasion of Ceylon, he fired hot arrows into it.

ವಿಘ್ನಮಾದುದೇವತೆವೆನುತಜ್ಞಂತಿಸಿದನಿದ  
 ಕೌಯಂಭಜಿಸಿನೋಡುವೆನೆಂದುನಿಜಕರವಿ  
 ಲಗ್ನಚಾಪವನಿಲ್ಲಹಿತುಚಿಯಾಗಪಾವಕನನಜುನಂಪ್ರಾಥಮಿಸಿದನೂ ||೨೦||  
 ಬಲಕನಲಸೂಕ್ತಂಗಜ್ಯಂದನುತಿಗೈದುಭೂ  
 ತಳಕೊಂದಿಸಾಪ್ಪಾಂಗದಿಂದೆರಗಿನಿದುನೀಂ  
 ಮುಖ್ಯಯಲೇಕೀಮಖನಿನಗೈಸೇಮೇಣ್ಣಿನದೆನೆಯಿಂದವಿಲ್ಲಸುರಗೇ |  
 ತಲೈವುದುಹವಿಭಾಂಗಮಿಚರಾಚರದಪೂರ  
 ಗೊಲ್ಲಗಲ್ಲಮುನೀನಿನಿಂದಮೂಲೋಕ  
 ದಳವುಳ್ಳವುಸಾಕದಂತಿರಲೆನಗೆಮಾಗಮಂಕೊಟ್ಟಿಲ್ಲಹಬ್ಬೇಕೆಂದನೂ ||೨೧||  
 ದೇವನೀನಂದುಗಾಂಡೀವಮಂನಗತ್ತೆ  
 ಭಾವಿಸಲ್ಪಾಂಚಾಲೆನಿನೊಲ್ಲದುಭವಿಸಿದ  
 ಳ್ಳಾವನೈರನಿನಗೇಪೇಳೆಂದುನುತಿಸಿಕುಂತೀನುತಂಜೇಡಿಕ್ಕೊಲ್ಲೂ |  
 ಪಾವಕಂಮೇಕ್ಷಿಸುಡಿದಂಪಾಥಕೇಳಾದೊ  
 ಡಾವುಮುಖ್ಯಯವುನಿನಗೇಹರಿಸವಿಾಪದೊಲ್ಲದು  
 ವಿಾಪಾಜಿಮೇಧಮೇಕಮೃತಮಿರಲಳೈಗೆಲ್ಲಸಿದಂತಾದುದೆನಲೆಂದನೂ ||೨೨||

God! My God!" he cried, and grieved. "For this I will worship the god of fire, and see," he said, laid down the bow he held in his hand, purified himself, and supplicated Agni.

41. Then, with words prescribed for the worship of Agni, he praised him, prostrated himself on the ground, stood up, and prayed, "Why art thou angry? Is not this sacrifice for thee? Besides, all the gods by thee receive their portions. Thou pervadest all animate and inanimate things. The three worlds exist and perish by thee. Enough! Grant me a way, (for the performance of the sacrifice,) and spare me!"

42. "My God! 'Twas thou who formerly gavest me my bow Gándíva. If thou considerest, Páñchálè sprung from thee<sup>36</sup>. Say! Are we strangers to thee?" Thus Arjun praised and besought. The god of fire was pleased, and said, "Hear, O Arjun! I am not angry. But, having Krishna's presence, why do you want the horse-sacrifice? It is like longing for butter-milk when one has ambrosia."

36. Droupadi was born from Agni during a sacrifice, in answer to the prayer of Drupada.

ಅಹುದುನೀವೆಂಬುದಂವಿಾರಬವ್ವುದೆಹರಿಯು  
 ಸಹವಾಸಮೇಸಾಲ್ಕಜಗದೊಳ್ ಸದ್ಧರ್ಮಮಂ  
 ವಹಿಸುವವರಾರುಮಾಧವನಾಜ್ಞೆಯಾದುವುದುಮೇಣಂತುಮಲ್ಲದೆಮಗೆ |  
 ವಿಹಗೀಂದ್ರವಾಹನಂಮಾಡವೀಳ್ಕೊಂದನು  
 ಗ್ರಹಿಸಿದಂಮುಖಮನಿದಕೆಂತೆಂದುನರನಿನ  
 ಲ್ಲಹಿವುದಂಮಾಣ್ಡಿನೆಂದಭಯಮಿತ್ತಗಿನ್ನೀಲಭವಜಂಗಂತೆಂದನೂ ||೪೩||  
 ಸಂಗರಂಭೇಡನರನೊಡನೆಸಾಕಾತನತು  
 ರಂಗಮವಬಿಡುನಡೆನಗರಕೆಂದುವೈಶ್ವಾನರ  
 ರಂಗುಣದೊಳ್ ರಸನಂತಿರುಗಿಸಿದನತ್ತಲಜ್ಞಾನನುರಿಯಡಾವರವನೂ |  
 ಭಂಗಿಸಿದನೆಚ್ಚುನಾರಾಯಣಾಸ್ತ್ರದೊಳನೆ  
 ಗಂಗಗನಮಣಿಸ್ತಮಾಂಗನೆಯಬೈತಲೆಯು  
 ರಂಗುಮಾಣಿಕದಂತೆಕಣ್ಣೆಕಾಣಿಸುತಿದುಡದಸ್ತಗಿರಿಮಸ್ತಕದೊಳ್ಳೂ ||೪೪||  
 ರಂಜಿಸುವಪ್ಪಿ ಮಾಚಲಕಿರಾತಂತೊಡ್ಡ  
 ಗುಂಜಾಭರಣಮೊಮ್ಮೇಣ್ಣಗನಾಂಬುಧಿಯತಡಿಯು  
 ಮಂಜುವಿದ್ವಮಲತೆಯೊಬಗೆಗಪರದಿಗ್ವಧುವಿನಂಗಕುಂಕುಮಲೇಪವೋ |

43. "True! Can I transgress your word<sup>37</sup>? The society of Krishna is enough. Who, in the world, is the performer of virtuous deeds? At the command of Krishna they are done. But besides all this, Krishna has graciously commanded us to perform the sacrifice. What do you say to this?" Arjun replied; and Agni said, "I cease to burn," gave him assurance, and thus addressed Niladhwaja:—

44. "Cease to fight with Arjun. Enough! Let free his horse. Go to the city." Thus Agni politely induced the king to return. Here Arjun shot a water-arrow<sup>38</sup>, and put an end to the calamitous fire. In the meantime the jewel of the sky<sup>39</sup> was seen on the top of the western mountain, like the beautiful ruby that adorns the hair of the lady of the west.

45. Is this the bright red ornament put on by the hunter western mountain<sup>40</sup>? Is it the beautiful coral on the shore of the firmament sea? Is it the vermillion ointment on the body

37. I cannot deny the truth of what you say.

38. See p. 65, verse 37, and n. 26.

39. The sun.

40. A class of persons, who live by hunting, and reside in forests, adorn their hair with a small bright red seed. The mountain is compared to one of them.

ಅಂಜನೇಭದಸಿಂಧೂರವೊಲಿವಸಕೇಶದ  
 ಕೆಂಜೆಡೆಯೊವಿಪ್ಪ ಪದಪಂಕರುಹದರುಣತೆಮೊ  
 ಸಂಜೆವಿಂಣುಟ್ಟ ರಕ್ತಾಂಬರವೊಪೀಳೆನಲ್ಕಾಚ್ಚೈಸುಕೆಂಪಿನೆದುದೂ ||೪೪||  
 ಬಿಚ್ಚೆವೊವಕ್ಕಿವಳ್ಳಹೃದಯಮಂಜೇಯಿಸುವ  
 ಪೊಚ್ಚ ಪೊಸಕೆಂಠಂಗಳೆನೆಲೋಕಮಂನುಂಗ  
 ಲಿಚ್ಚೈಸಿಬವ್ವಕತ್ತಲೆಯೆಂಬಕಾಳರಕ್ಕುಸಿಕೋಪದಿಂದುಗುಳ್ಳಾ |  
 ಕಿಚ್ಚೆ ನಕೆದಗಾಡೆಗಳೆನೆತಂಸಬಾಳುವಿಗೆ  
 ನಚ್ಚೆ ನವ್ಯೋರಾಶ್ರಿವಧುವೆಂದುಹಿಮಕರಂ  
 ಮೆಚ್ಚೆ ಮುಂಗಲ್ಪವಿದಳೆಮಾಣಿಕದಮಣಿಗಳೆನೆಸಂಜೆಧಾರಗಳೆನೆದವೂ ||೪೬||  
 ಪೊಡಿದವು ಪಕ್ಷಿಗಳೂ ಡಿಂಗೆವೆನೆಗಳಂ  
 ನೊಡಿದವು ಫೂಕಂಗಳೆಗಳೆಗಳೆನೆಗೆಯ್ದು (ಸೆರೆಯಿಟ್ಟು)  
 ದೂಡಿದವು ಬಾಗಲಂಕಮಲಂಗಳೆಗಳೆ ವಿದೀವರಂಗಳೆಗಳೆಗಳೆಗಳೂ |  
 ಮೂಡಿದವು ತಾರೆಗಳೆ ಕವಾಕಂಗಳೆಂ  
 ಕಾಡಿದವು ವಿರಹತಾಪಂಗಳೆಗಳೆ ಯೆಲ್ಲಮಂ  
 ತೀಡಿದವು ಕತ್ತಲೆಗಳೆಗಳೆಗೆ ಮನೆಮನೆಯನೊಡಕೇಣೆನೆದುದೂ ||೪೭||

of the occidental queen? Is it the red mark on the forehead of the western elephant? Is it the red matted hair of Shiva? Is it the bloom of Vishnu's lotus-feet? Is it the crimson dress of the damsel Evening? So radiantly the evening shone.

46. The rays of evening beamed like the bright live embers that burn the hearts of the parted chakras; like the flying sparks of fire spit, in wrath, by the black demon Darkness as he came to gulp down the world; and like the new bright gems sent beforehand by the well pleased moon to her best beloved friend, the night<sup>41</sup>.

47. The birds repaired to their nests; the owls peeped out; the lotuses closed their doors, and imprisoned the bees; the blue lotuses opened their buds; the stars appeared in the sky; the fires of absent love distressed the chakras; darkness seized the globe; and the lamps of the houses shone at intervals.

41. As friends send tokens of affection to each other.

రవిభృత మోద్రియం మరేగోళేతమస్మోమ  
 మవనియం ముసుకితీరదోళసితధ్వజం  
 బవరదోల్పూరిదుభంగతనాగితిరుగదంతం నపట్టణాకిత్తలూ ।  
 పవనసఖనంబీడికొండునారాయణా  
 స్త్రవనేఞ్చుచిఞ్చి దురియంకేడిసినిజస్మేని (నిలిసి)  
 కవనల్లిబిడిసిదందేరివపురలక్ష్మీపతియమ్మేదునంముదదోళూ ॥౪౫॥  
 అష్టమసంధి సంపూర్ణాం అంతఃసంధి ౫కృం పద్మం ౪౦-౫కృం మంగళం ॥

### ఓంభక్తనీ సుంధి.

సూతనీ. జ్వాలేనిజకాంతనంభలదించిట్టుతం  
 నాలయదోళిరదేవురమట్టుబందజునన  
 మేలేతంత్రవనేగుతాపమంకొడిసిదశ్చేవనదియంకేరల్లూ ।

### పద్యం

ఇందుకులతిలకజనమేజయనరేంద్రకే  
 ల్లందునిలధ్వజంతిరుగతంనరమనేగి  
 బందువృత్తానరననుజ్ఞేయింపాథానతురంగమంబిడునేనెందూ ।

48. Thus darkness covered the earth, as the sun disappeared behind the western mountain<sup>42</sup>. Níladhwaaja, routed in battle, returned to his city, dishonoured. Having besought the god of fire, discharged a water-arrow, and put out the rising flames, the brother-in-law of Vishnu of Dévapura<sup>43</sup> there gladly encamped his hosts.

## CHAPTER IX.

*Contents. Jwálè obstinately forsakes her husband ; leaves home, and sets out ; plots against Arjun ; and incites Gangè<sup>1</sup> to curse him.*

Verse 1. Hear, Janaméjaya, lord of men, ornament of the lunar race ! Níladhwaaja returned to his palace ; at Agni's com-

42. Some copies read, in the western sea. na's sister.

43. Subhadre, Arjun's wife, was Krish- 1. The river Ganges as a goddess.

ನಿಂದುಮಂತ್ರಿಗಳಕರನಲ್ಕದಂಕೇಳ್ವನಡೆ  
 ತಂದುನುಡಿದಲ್ಪವೆಲೆಯೆಂಬರಸಿಪತಿಗೆನೀ  
 ನಿಂದುಸಿತವಾಹನಂಗೀಯ್ಯದಿಹುಡುರೆಯೆಂಬೆದರದಿರೆನುತತಡದಲ್ಕೂ ||೧||  
 ಅನೆಗಂಕೇಳ್ವ ಜನಮೇಜಯನರೇತ್ವರಂ  
 ತನಮನದೊಳ್ಳದೆಗಂಬಟ್ಟುಬಿನಗೊಂಡ  
 ನಿನ್ನೊಂಮೆತಿಳ್ಳವೆಲೆಯುನೀಂದ್ರಪಾವಕನೇತಕಾಪಟ್ಟಿದೊಳ್ಳದನೂ |  
 ಮಂನಣಿಯುಮನೆಯುಳಿಯೆನೆಂತಾದನಾನ್ವಪನ  
 ಕಂನಿಕೆಯದೇನಮಾಡಿದಳದರವೃತ್ತಾಂತ  
 ಮಂನಿರೂಪಿಸವೇಳ್ವದೆನೆಮತ್ತೆಜೈಮಿನಿಧರಾಧಿಪಂಗಂತೆಂದನೂ ||-೨||  
 ಆಲಿಸಿನಾದೊಡೆಲೆಭೂಪನೀಲಧ್ವಜಂ  
 ಜ್ವಾಲೆಯೆಂಬರಸಿಯೊಳ್ಳದೆದನತಿರೂಪಗುಣ  
 ಶೀಲಂಗಳಿಂದೆನವತನುಜೆಯಂಸಾಹಾಭಿಧಾನದೊಳ್ಳೆಬ್ಬಳವುತಿರಲೂ |  
 ಆಲೋಲಲೋಚನೆಗೆಜವ್ವನಂಬರೆಪಿತಂ  
 ಮೂಲೋಕದೊಳ್ಳಗುಳ್ಳ ಪುರುಷಕೇಳಂಪತದ  
 ಮೇಲೆರೂಪಿಸಿತೋರಿದನಿತರೊಳ್ಳದಾನೀನಗೆವಲ್ಲಭವೇಳ್ವದೆಂದೂ ||೩||

mand resolved to give up Arjun's horse, and called his counselors. Jwálè, his queen, hearing of it, came, and said to her lord, "Do not now give up the horse to Arjun; fear not." Thus saying, she prevented him.

2. Janaméjaya, chief of men, heard thus far; and, not having clearly understood all, entreated, "O lord of Munis, explain to me once more why Agni resided in that city. How came he to be the honoured son-in-law of Níladhwaaja? What did the king's daughter do? Tell me the whole circumstances." And Jaimini Muni thus answered the lord of earth :—

3. Attend, then, further, O king! Níladhwaaja had, by Jwálè his queen, a daughter endowed with great beauty, amiability, and virtue; who grew up with the name of Swáha. When this beautiful eyed one arrived at puberty, her father had portraits made of all the males in the three worlds; which he shewed to her, saying, "Tell me, whom of all these do you choose for a husband?"

ವಿಪುಲಗಂಧರ್ವಯೆಷ್ಟೋರಗಸುರಾಸುರರಂ  
 ನಪಹಾಸಮಂಮಾಡಿಸಕಲಭೂಮಂಠಲದ  
 ನೃಪವರ್ಣಮಂಪಳಿದುಹರಿಹರವಿರಿಂಚಿಕೃದಿಗಳೆನಿಲೆ ಕೆಗೈದೂ |  
 ಶಪನೇಂದುಮನ್ವಥವಸಂತರ್ಕಳಂಜರದ  
 ಸುಪಮದಿಕ್ಷಾಲಕರನಡುವೆಕ್ಕುಳ್ಳ ದುರಾ  
 ಜಿವೀತಿಹೋತ್ರನಂಕಂಡಿವಳ್ಳೆಂಟಿರಿಸಿದಳೆನಗಿವಂಕಾಂತನಿಂದೂ ||೪||  
 ಅನೀಲಕೇತುನೃಪನವಳನುಡಿಗೆಲ್ಲೆಣಾಗೆ  
 ನೀನಳುಟಿತದವರವನೂಹಿಸಿದೆವೇಳ್ವೊ  
 ಡಾನೇನಪ್ಪುದೆಂದುಚಿಂತಿಸುತಿವರ್ತಾತನಂಜರದುಬೀಳ್ವೊಡುಬುಳಿಕಾ |  
 ಮಾನಿನಿಪುರೋದ್ಯಾನದೊಳ್ಳನಾಹಿಪನಮಂ  
 ಡಾನದಿಗೆಬಂದುಮಿಂದಲ್ಲಿ ಸುವ್ರತೆಯಾಗಿ  
 ನಾನಾವಿಧಾನದಿಂದರ್ಚಿಸಿದಳೆಗ್ಗಮಂಭಕ್ತಿಯಿಂದನುದಿನದೊಳ್ಳೂ ||೫||  
 ಪಾವಕಂಮೆಚ್ಚಿದನವಳನೊಂಪಿಗೆಮ  
 ಹೀವಿಬುಧವೇಷಮಂತಾಳ್ದಿನೀಲಧ್ವಜನ  
 ಜಾವಡಿಗಿಬರಲಾತನಿದಿರೆದ್ದು ಸತ್ಕರಿಸಿಕೈಮುಗಿದುವಿನಯದಿಂದಾ |

4. The mighty Gandharvas<sup>2</sup>, Yakshas<sup>3</sup>, Urugas<sup>4</sup>, gods, and demons, she ridiculed ; reviled all the princes of the world ; made light of Vishnu, Shiva, Bramha, Indra, and the rest ; contemned the Sun, Moon, Cupid, and Spring ; and, seeing the beautiful Agni seated in the midst of the matchless regents of the eight quarters<sup>5</sup>, she pointed him out, saying, " This is the husband I wish."

5. Niladhwaaja, hearing her words, said, " My daughter, you have desired an impracticable gift. What can I do by speaking?" Upbraiding her father who thus grieved, she bade him farewell, came to the river Narmada<sup>6</sup>, that flowed through the city-gardens, bathed, made a solemn vow, and, in various modes, daily worshipped Agni with earnest devotion.

6. The god of fire, pleased with her piety, assumed the disguise of a bramin, and came to Niladhwaaja's council hall ; who rose in his presence, honoured, reverently saluted him, and

2. The celestial musicians.

3. Inferior demigods, who compose the army of Kubéra.

4. The serpent deities.

5. Agni is the regent of the south-east.

6. Nerbudda.

ನೀವುಬಿಜಯಂಗೆಯ್ದಕಾರ್ಯಮಂಪೆಸಸಿಯೆನ  
 ಲಾವುಕನ್ಯಾಧೀಗ್ಗೊಡುನಿನಸುತೆಯನಿದ  
 ಕಾವಣಿಕೆಬೇಡಭೂಭುಜರೀಯ್ಯಬಹುದುವಿಪ್ರಗೇಂದೊಡಂತೆಂದನೂ ||೬||  
 ಕನ್ಯಾಧೀಯಾಗಿನೀವುಬಂದುಬೇಡುತವದಿಲೈಯೊ  
 ಳನ್ಯಾಯವಲ್ಲವಿಪ್ರಗೇಕೊಡಬಹುದುರಾ  
 ಜನ್ಯರದಕೇನೊಂದುಫಲದಿಂದತನ್ನಕುವರಿಗೆಮರುತಸಖನಲ್ಲ ದೇ|  
 ಲನ್ಯರಂಪತಿಯಾಗವರಿಸಬೇಕೆಂಬಜೈ  
 ತನ್ಯಮಿಲ್ಲೇನುಮಾಡುವಿನಿನನಗೀವ  
 ಧನ್ಯತೆಗೆಬಾಹಿರಂತಾನಾದೆನಿನಲಕಪಟವಿಪ್ರನಿಂತೆಂದನೂ ||೭||  
 ಪ್ರಾಪ್ತಮಾದುದುನಿನಮಗ್ಗಣಿಕೆನುಪ್ರತಸ  
 ಮಾಪ್ತಿಯೆಂಮಾಡಿಸಿನಾನಗ್ಗನಂಶಯ  
 ವ್ಯಾಪ್ತಿಯೆಂಬಿಡುಕೊಡುನಿಜಾತ್ಯಜೆಯನೆನಿಂಬದಾನ್ಯಪಂಬ್ಬಕತನಾ|  
 ಅಪ್ತಮಂತ್ರಿಯೊಲ್ಲೀಗಲ್ಯವನಂಪರೀಕ್ಷಿಸೆನೆ  
 ಗೋಪ್ತಾರನಾಜ್ಞೆಯಿಂಬಂದವನೋರತೆಶಿಖಿ  
 ದೀಪ್ತಿಯಂತೋರಲೆವೆಗಡ್ಡವಾನೆಗಲೆಯಲನಲನೆಂದರಿದರಂದೂ ||೮||

said, "Be pleased to tell me the business that brings you here."  
 "I seek a wife. Give me your daughter. Be not concerned at this. Kshatriyas may give their daughters to bramins," he said; and the king replied :—

7. "There is no wrong in your coming in search of, and asking a wife. Kshatriyas may give their daughters to bramins. What of that? By a firm resolve my daughter will marry none but the god of fire. What then can I do? I am debarred from the happiness of bestowing her upon you." The disguised bramin replied :—

8. "Your daughter's wish is fulfilled. Terminate her solemn vow<sup>8</sup>. I am Agni. Put away all doubt. Give me your daughter." The king believed not; and said to his faithful minister, "Examine him now." At the king's command he came and looked at him. Agni manifested his latent power, set his (the minister's) eyelashes, beard, and mustache in a blaze; and then they perceived that he was Agni.

7. That is not my difficulty.

8. By recalling her from retirement.

ಸುತ್ತರಸಂತಪ್ಪದಂದಾನೃಪಂತಿಲ್ಲಿದು  
 ಗುತ್ತದಿಂತನಸತಿತನುಜರಂಕರೆಸಿಲೋ  
 ಲುಪ್ತಿಯಿಂಬಂದನಿವಗೀಯ್ಯಬೇಕಣುಗೆಯಂಶಿಖಿಯಹುದೆನೋಡೆನಲ್ಕೀ |  
 ತೃಪ್ತಭಾವದೊಲಾಕೆನಡೆತಂದುನಿಟ್ಟಿ  
 ಲ್ಲುತ್ತಮಾದುದುಮೇಲುದಿನವನನಮಾಗಲಾ  
 ಕ್ಷಿಪ್ತಮಂಮಾಡಿನಗುತಿದೃನಾಭೂವರಂಸಭೆಯೊಳ್ಳವನೋದದಿಂದಾ ||೯||  
 ಭೂಕಾಂತಕೇಳೆಲ್ಲಾಕನೀಲಧ್ವಜಾವನಿವ  
 ನಾಕಪಟವಿವ್ರನಂಕರೆದಗ್ನಿನೀನಾದೊ  
 ದೀಕುವರಿಯಂಕೊಡುವೆಸಿಂದುವೊದಲಾಗಮಾಹಿದ್ವೈತಿಯಪಟ್ಟಣಕ್ಕೆ |  
 ಪ್ರಾಕಾರಮಾಗತನರಮನೆಯೊಳ್ಳೆಂದುಮಿರ  
 ಬೇಕೆಂದುಬೇಡಿಕೊಳ್ಳಲೊಪ್ಪಿಪವಮಾನನಬ  
 ನಾಕಮಲವದನೆಯಂಮದುವೆಯಾದಂವಿಧಿವಿಧಾನವಿಭವಂಗಳಿಂದಾ ||೧೦||  
 ಶ್ರೀಹೈಮವತಿಯರಂದುಗಾಬ್ಬಿಹಿಮಗಿರಿಗ  
 ಲಾಹರಹರಗೇಕೊಟ್ಟಿಂಬಿಟ್ಟುಕೊಂಡಿಪೋ  
 ಲೀಹುತವಹಂಗಾತ್ಮಜೆಯನಿತ್ತುನಿಲಿಸಿಕೊಂಡನೀಲಕೇತುಬಳಕಾ |

' 9. The king perceiving that he could be no other than the Seven-tongued<sup>9</sup>, secretly called his wife and family, and said, "He has come with ardent love; we must give our daughter to him; see if he be not Agni." Well pleased, she (the queen) came forward, and scrutinized him; when the upper part of her dress was consumed; and the king, enjoying the joke, twitted, and laughed at her in the council.

10. Hear, O lord of earth! The sovereign Níladhwaaja then called the bramin-disguised, and said, "If you be Agni, I will give you this damsel. From this day forward you must abide in my palace, as a defence to the city of Māhishmati." Agni complied with his entreaty, and was married to the lotus-faced one, according to the sacred ritual, with great magnificence.

11. As the milk-sea and the Himalaya presented Lakshmi and Párvati and a residence to Vishnu and Shiva<sup>10</sup>, Níladhwaaja gave his daughter to Agni, and retained him. Thenceforth, the

9. An epithet of Agni.

10. Lakshmi was produced at the churning of the milk sea; which was also Vishnu's abode. Párvati was the daught-

er of Himavat, the Himalayas considered as a deity; amongst which is Kailása, the abode of Shiva.

ಸ್ವಾಹಾವನಿತೆಯಸಂಮೇಳವದಸಾಖ್ಯದಿಂ  
 ಮಾಹಿವೃತ್ತಿಮುಪಟ್ಟಣದೊಳ್ಳಿಪ್ಪನನಲಮು  
 ನೋಹರದವಿಧಭೋಗದೊಳ್ಳಂದುಮೊದಲಾಗಿ ಸಂದುಸಂತೋಷದಿಂದಾ ||೧೧||  
 ಅಲ್ಲಿ ಪಾವನಿಪ್ಪಣಾರಣಮಿದೀಗಮುಂ  
 ದಿಲ್ಲಿಯೆಕ್ಕಾಂತರವನರಸಕ್ಕೇಳಾರಾತ್ರಿ  
 ಯಲ್ಲಿನೀಲಧ್ವಜಂಮನೆಯೊಳ್ಳಾಜ್ವಾಲೆಯನಿರೂಪಮಂತಲೆಯೊಳ್ಳಾಂತೂ |  
 ಸಲ್ಲಿತವಾಜಿಯೆಂಬಿಡೆನೆಮೊಡನೆಕಾದಿ  
 ದಲ್ಲಿದೆಂದಾಕಿರೀಟಿಗಿಪ್ಪೇನಿದನಿತ್ತ  
 ಪಲ್ಲಿವಿಸಿತಮಲಪೂರ್ವಾಶಾಲತಿಕೆಯೆನಲ್ಪೆಂಪಡದು ದುಮೂಡಲೂ ||೧೨||  
 ತಂನವಗಿಯಾದಕತ್ತಲೆಯಸಾರೂಪ್ಯದಿಂ  
 ದಿನಿನೋಡೆಮಗುನಂಮುಳಿದಿದರನೆಂದಂಜಿ  
 ಕಂನೈದಿಲೆಯಮೊಗಂಬಾಡಿದುಕೂಡೆನಗುತಿರ್ಪವರವಿಂದಂಗಳೂ |  
 ಗಂನದೊಳ್ಳೆರೆವಜಾರೆಯರಕುಂಟೊಯಂತೆ  
 ಗಂನಗೈದವುತಾಂಮ್ರಚೂಡಂಗಳೊಂದಿದವು  
 ಮುಂದಿನಂತಿರೆಜಕ್ಕು ವಕ್ಕಿಗಳ್ಳಾಡಿವುತುಂಬಿಗಳ್ಳೆಬ್ಬಂಡನರಸೀ ||೧೩||  
 ರಾಹುಮುಂನೊಂಮ್ಮೆತಂನಂತುಡುಕಿಬಿಟ್ಟಿನೆಂ  
 ಬಹಗಿಯುಮರಸಲೊಳ್ಳವೊಕ್ಕು ಪಾತಾಳದಮು  
 ಹಾಹಿಸಂಕುಲಮನಾಕ್ರಮಿಸಿಪೆಡೆವಣಿಗಳಂತೆಗದುಕೊಂಡಾಗಲವನೂ |

god of fire, having every variety of pleasing enjoyment, lived happily in Māhishmati, by delightful union with Swāha, his wife.

12. This is reason of Agni's being there. Hear now, O king, the narrative of what afterwards occurred there. That night, at home, Niladhwaaja obeyed the command of Jwālè, and sent to Arjun, saying, "Unless you fight with me, I will not give up the splendid horse." Meantime, the orient reddened, as though the beautiful creeper East put forth its shoots.

13. "If I longer remain of the colour of his foe, the darkness, the sun will be wroth with me," the blue lily said, and her face turned pale with fear<sup>11</sup>; the lotuses laughed<sup>12</sup>; the red combed chanticleer gave notice of the dawn; the chakras paired as before; and the bees, in search of honey, boomed along.

14. Say! Has the sun, in revenge for having been formerly seized by Rāhu, entered Pátāla, laid hold on the serpent race,

11. The blue lily fades at sun-rise.

12. Expanded.

ಸಾಹಸಂಮಿಗೆಚ್ಛೆಲ್ಲ ತೈತ್ತವ್ವನೋದೇನೇದೇನೇ  
 ಗಾಹರ್ದಯಂಪೇಶೈನಲ್ಪಸುಶೈವಿಸಿಲಪ್ರ  
 ವಾಹಂಗಳೈತ್ತಲಂಪರಿವಿನಿಂದಿನವನುದಯಂಕ್ರಿದುಬರುತಿಡೆನೂ ||೧೪||  
 ಯಿತ್ತಲವನೀಶಕೇಳುದಯವಾಗದಮುಂನ  
 ಮತ್ತೆ ನಾಹಿಪ್ಪತ್ತಿಯಪಟ್ಟಣದಕೋಂಟಿಯಂ  
 ಮುತ್ತಿ ಕೊಂಡುದುನರನಚತುರಂಗಮಾಚೆಯೊಳುನೀಲಧ್ವಜನವಾಹಿನೀ |  
 ಮೊತ್ತಿ ಕವಿದುದುವೀರಕೊದಗಿದಪೋಯ್ಯಾಡ  
 ಲಿತ್ತಂಠಮೊಡವೆರಸಿಚೂಣೆಗಾಳಗದಭಟ  
 ಕೊತ್ತಿದಪ್ಪಂಥಪಾಡುಗಳನಿತಧ್ವಜಂನಡೆದನಜ್ಞಾನನಮೀಲೆ ||೧೫||  
 ತರಣಿತೊಲಗಿದಬಾಹುಮುಂಚುಬುಳುಬಿಗಿತಮಂ  
 ತೆರಳಬಲ್ಲದೆಕೃಪಾನುಜ್ವಲೆಗಳಕದ  
 ನರನುಳಿದವೀರರಂಬಗೆವನೆಪಡೆವೆರಸಿನೂಕಿದಂಕಣೆಗರವೃತಾ |  
 ಮುರಿದುದುರುವಣೆಗವನನೇನಿಬಾಹುಕಳಲಿಗ  
 \* ರ್ತರಹರಿಸುತಸಹೋದರಮಂತ್ರಿಬಾಂಧವ  
 ರ್ಧರದೊಳುಂತತ್ಯದರಜ್ಞಾನನೊಳುತಂಕಾದಿನೊಂದುಮೂಛಿತನಾದನೂ ||೧೬||

taken the jewels from their heads, and does he now come scattering them, with all his might, to every quarter<sup>13</sup>? So the lord of day approached, rising with streams of radiant light, diffused on every side.

15. Attend, O lord of earth ! Before the sun arose, the forces of Arjun had again invested the fortifications of Mahishmati. On the other side, the army of Níladhwaaja fell upon them in close array. The heroes grappled with each other in fight. The two hosts were intermingled ; and the foremost contending warriors vowed mutual destruction, and pressed upon each other. Níladhwaaja advanced against Arjun.

16. When the sun has gone down, will darkness flee from the fire-fly? Will Arjun, who shrunk not from Agni's flame, regard the remaining heroes? He attacked them with his army, showering arrows; and by their impetuosity, Níladhwaaja's forces were broken. The routed fled. His sons, brothers, ministers, and relatives joined in the combat, and perished. He fought with Arjun, was wounded, and fainted.

13. When the ambrosia had been obtained by churning the milk-sea, it was given to the gods. The serpent Ráhu insinuated himself amongst them, but

ಬೃಹತ್ಸಾರಥಿಮನೆಗೆತಂದನಾಭೂಷಿತಂ  
ಪೂರ್ವಪೇಶಾಽಗ್ಲೃಕ್ತಿದ್ರವ್ಯಕೋಟಿಕೋ  
ತ್ವಥದಕಾವಲ್ಲಂಘಿದರಲ್ಲಂಗಜಬಜಿತಾನಗರದೊಳ್ಗೆ |  
ತಿಳಿದುದಾತನಮೂಢಕಣ್ಣೆರದುನೋಡಿ  
ಕೊಳ್ಳುಗುಳ್ಳದವರಿಭವಕೆಬೆಡಗಿನಿಜತನಯ  
ರಳದಳ್ಳೆಂದಬೈದನನಿತಧ್ವಜಂಜ್ವಲೆಯಂಪ್ರತಿಕೂಲೆಯಂಬತಿಯೊಳ್ಳೂ ||೧೭||  
ನಿನಿಪಾರ್ಥನಹಯವನಾತಂಗೆಬಿಡಲಿಯ್ಯ  
ದೆನಕೆದಿಸಿದೆಯಲಾಪಾತಕಿಯೆನುತರಳುದ  
ರಿನ್ನೀನುಘಾತಕಿಯೆಮತ್ತುಕಲನಿಪ್ಪೆನೀನತಿಹಪ್ಪೆಪೋಗುದುಪ್ಪೆ |  
ಯೆಂನರಮನೆಯೊಳ್ಳರದಿರೆಂದಾಗಲಾಜ್ವಲೆ  
ಯೆಂನೀಲಕೇತುಧಟ್ಟಿನಿಬೈದುಬೃಹತ್ಸ  
ಮಂನರನೆಡೆಗೆಕಳ್ಳುಪಿತಾನಾಕಿರೀಟಿಯಂಕಾಣಲೈಪೊರಮಟ್ಟನೂ ||೧೮||  
ಕೊಂಡುಬರಿಸಿದನವಿಳವಸ್ತುಗಳನಮಲಮಣಿ  
ಮಂಡನಾದಿಗಳಂವರದುಕೂಲಂಗಳಂ  
ಹಿಂಡಾಕಳೆಂಮಹಿಷಿಗಳನುತ್ತಮನ್ನೀಯಂರಂಜಹವಯಾದಿಗಳನೂ |

17. The charioteer brought the king home. The large city-gates were shut. They strengthened the guards, at intervals, on the ramparts and bastions. The utmost confusion prevailed in the city. The king recovered from his swoon, opened his eyes, looked about him, and, utterly dejected by defeat, through grief for the death of his sons, reviled Agni; and, with rage, abused Jwālè, his perverse wife :—

18. "You sinner, who would not let me restore his horse to Arjun yesterday, and have ruined me! My sons have perished. What more, you murderer? You bane of my family! A wicked wretch, you are! Begone, you good-for-nothing! Quit my palace!" He threatened and reviled her; then sent the horse to Arjun, and set out himself to visit him.

19. Nīlādhwaja took with him every kind of gift, the brightest gems, ornaments &c.; the choicest silks, herds of cattle, buffaloes, beautiful damsels, elephants, horses, &c.; laded wag-gons with the wealth of the treasury, sugar, perfumes, and

was detected by the sun and moon. Vishnu cut off his head ; but as the ambrosia had descended to the throat, the head

became immortal. His attempts to revenge himself by seizing his detectors, are the cause of eclipses.

ಭಂಡಾರದರ್ಥಮಂಗುಠತ್ಯೈಲಧಾನ್ಯಗಳ್  
 ಭಂಡಿಗಳ್ಮಲೇತುಂಬಿನಿಪಾರ್ಥಾನಂಬದು  
 ಕಂಡನಸಿತಧ್ವಜಂಬುಕವನಜ್ಞಾನಂಪ್ರೀತಿಮಿಗೆಮಂನಿಸಿದನೂ ||೧೯||  
 ವಾಜಿನೆತೆದುದುಬುಜಕತೆಂಕಮುಖಮಾಗಿಸೇ  
 ನಾಜಲಧಿಸುತನಿಲಧ್ವಜಂಪೊರಮಟ್ಟ  
 ನಾಜನವನಂಕೂಡಿಕೊಂಡುಮುಂದಕಸವ್ಯಸಾಚಿಕೆತೆರಳ್ಳದನೆತ್ತಲೂ |  
 ತೇಜಮಿಲ್ಲದೆಮನೆಯೊಳ್ಳಂಪಿಂಣೊಡಲೈಲ್ಳನು  
 ವೀರ್ಯವಮೇತಕೆನನಗೇನುತನಿಜವಲ್ಲಭನ  
 ರಾಜಗೃಹಮಂಟಿಟ್ಟುಪೊರದಳ್ಳಾಜ್ವಾಲೆಯುನ್ನುವಿನೆಂಬತಮ್ಮನೆಡೆಗೆ ||೨೦||  
 ಉನ್ನುವಿಂಕಂಡಿದಿಗೊಂಡಗ್ರಜಾತೆಯಂ  
 ನುನ್ನಾನಿಸಿದನೇಕೆಬಂದೆಯೆನೆಫಲುಗುಣಂ  
 ಮನ್ಮನೋರಥಮೆಲ್ಲಮಂಕೆತಿಸಿಮಕ್ಕಳಂಕೊಂದುಪತಿಯಂಗೈಲ್ವನೂ |  
 ತನ್ಮರಣಕೊಂದುಪಾಮವನಿಸಗದಿರಲೆಂನ  
 ಜನ್ಮವೇತಕೆನಿನದೆನೆಯಿಂದನರನವಿಲ  
 ನನ್ನೋಜ್ವಮಸ್ತಕವನರಿಸದಿಡೊಡೆಂದೊಡಾಜ್ವಾಲೆಗವನಿಂತೆಂದನೂ||೨೧||  
 ವಾಯುಕರ್ಜಾನನತಲೆಬಿದ್ದಪುಡೆಕೃಷ್ಣನನು  
 ಹಾಯಮಿರಲೆಲೆಮರುಳ್ಳೆಹರಿಯಹಗೊಂಡುಕೆಡು  
 ವಾಯುನಂತನಗೀಕೆರಾಘವಂಮಾಡಿದುಪಹತಿಯಿಂದಶಾನನಗೆ |

grain; came, and had an interview with Arjun, who received him with the greatest affection and honour.

20. After this, the horse proceeded southward. Níladhwaaja went forth with the sea of his forces. Arjun took the king with him, and set out. Here, Jwálè said to herself, "Of what use to me is this life which merely preserves the body of a woman at home in disgrace?" left her husband's palace, and went to Unmukha, her younger brother.

21. Unmukha saw, went forward to meet, received his sister with the greatest respect, and asked her, "Why have you come?" "Arjun has destroyed all my happiness, slain my children, and conquered my husband. Why have I been born, unless I find some means of compassing his death? unless, by you, I cut off his bright crowned head?" she said; and he, in anger, replied:—

22. "Will Arjun's head fall off by scheming, you fool, so long as he has Krishna's aid? Why should I take the trouble

ದಾಯಮಂಪೇಶ್ವ ವನವಂಶವೆಂಸವರಿಸಿದ  
 ಮಾಯಕಾತಿಮೋಲೆಂನಾಲಯಕೆಬಂದೆನಗ  
 ಪಾಯಮಂತಾರದಿಲ್ಲಿಂದಪೋಗೆಂದವಳನುನ್ಮುಖಂಕೋಪಿಸಿದನೂ ||-೦೮||  
 ಜ್ವಾಲೆಬಳ್ಳಕನುಜನಂಜೈದುಕೋಪದೊಳಾತ  
 ನಾಲಯದೊಳಿರದೆಪೊರಮಟ್ಟುನಡೆತರೆಮುಂದೆ  
 ಲೀಲೆಮಿಗೆನಲಿದುಲಿದುನುಳ್ಳದಿಲ್ಲದುಬೆಳ್ಳದಿಲ್ಲದುತೆಳ್ಳೆದೆಳ್ಳದುಪೊಳ್ಳದುನೆಳ್ಳದೂ |  
 ಮೇಲೆಮೇಲೊದಗುವಳುನಪ್ರವಾಹದನುಕ  
 ಲ್ಲೊಲಮಾಲಾಕುಲದಬುದ್ಬದದಜಲಜಂತು  
 ಜಾಲದಲಯಲಯಲಯಲಯಲವಿನ್ದ ರದವರಗಂಗೆಯಂಕಂಡಳೂ ||-೦೯||  
 ತೆಳ್ಳುಲಡಿಮಮಳಲಿಡಿಯಲಿತ್ತಡಿಯತಳ್ಳಗಡಿಯ  
 ಪೊಳೆನೆಕೆಯುಲಕೆಪೊರೆಯಲೊಳ್ಳೊಕೆಯುಬೆಳ್ಳೊಕೆಯು  
 ತೊಳ್ಳವಿಳ್ಳೆಯವೀನೊಳ್ಳೆಯಲಿರದಿಳ್ಳೆಯಲೆತನೆಳ್ಳೆಯತುಂತುರಿನತನಿಗೆದೂನಾ |

to perish by hating Krishna? You come to my house like the hypocrite who, on account of the injury done by Ráma, told a scheme to Rávana, and annihilated his race<sup>14</sup>. Don't bring ruin upon me ; but get you hence !”

23. Then Jwálè abused her brother, left his house in a rage, set out, and, as she went forward she saw the Ganges, the lofty billows of whose huge stream, in playful sport, danced, sounded, whirled, fell, rose, disappeared, beat upon the shore, retreated, rolled, engulfed, and pursued each other ; and whose quivering waves abounded with bubbles, and multitudes of aquatic animals<sup>15</sup>.

24. Sweeping away the beautiful hillocks of collected sand, her full stream flowing on undermining the banks, swelling high, with an under current, pure white foam, bright young fish glistering, and restlessly roaming the depths, spray scattering far

14. Shúrpanakhi, the sister of Rávana, fell in love with Páma, presented herself to him in the forest, and entreated him to marry her. On his refusing, she threatened to swallow both him and Sítè, his wife. Ráma made a sign to Lakshmana, his brother, and he cut off her nose and ears. To obtain revenge, she went to her brother, and told him that, as she was endeavouring to get the beautiful Sítè as a

wife for him, Ráma attacked and mutilated her. She thus incited him to revenge ; which led to the invasion of Ceylon by Ráma, and the destruction of the Rákshasa race ; of whom Rávana was the chief.

15. The excellence of this and the succeeding verse consists in the use of similarly sounding words.

ಸುಲ್ಕಸುಲ್ಕಯುಕ್ತವೃತ್ತಿಯಬೋಬುಲ್ಕಯುಕ್ತಕುಲಕಯ (ನವೃತ್ತಿಯ)

ಜಲಕರದಧರಧರದನೀಕರದಭೀಕರದ

ತುಲಗಂಗೆಸುತರಂಗೆನೋಲ್ಕಂಗೆಸಲೆಕಂಗೆಸಲೆದಂದುದಿಜಸಿಂಧೂ || ೮೪ ||

ಕೂಮೇಗಡಿಯಾಗುವಗುಂಪಿನಂತನೆಜೆಯೊ

ಲಾಮೇಲಗಲವರಂದ್ರರಹರೆಂಬಪೇಮೆಯಿಂ

ಫೂಮಿ ಸುವಗಂಗಾಪ್ರವಾಹಮಂಕಂಡಲಾಜ್ವಲೆಬಿಜ್ಜಿಕ್ಕಲಿನಿದೂ |

ಧಾಮೀಕರದರೂಳುಂಟಿತಂನನಿತಾದೊಡಂ

ನೀಮೇಟ್ಟಿದಂತೊಯ್ಯನಾತಡಿಗಿದಾಂಟಿಸುವ

ಕೂಮೇಯುಲ್ಕ ವರಂದೊಡಲಿ ದೇವನಾಪಿಕೇಲ್ಕವಲ್ಕಂತಂದರೂ || ೮೫ ||

ಬಿಂದುಮಾತ್ರಂಮೇಲೆಬೀಳಲೆವಿವ್ರನಂ

ಕೊಂದಪಾಪಂಪೋವುದಿಲ್ಲಿಮಿಂದವನಗತಿ

ಯಂದಮಂಜುನಿಸುವಜನವಣ್ಣನೀನಿಲ್ಲಿಗೇನಂಪ್ರಾಥೀನೀ |

• ಬಂದೆಗಂಗಾಂಬುವಂಮುಟ್ಟಿದಿರಬಹುದೆಪೇ

ಲೈಂದೊಡಾಜ್ವಲೆನುಡಿದಳ್ ಜಾನ್ವವಿಗೆದೋವ

ಪೊಂದಿಹುದನಿಮಗೊರವುದಿಲ್ಲಿಮವಲೈನಗೆಮೈದೋರಲುಸುರುವೆನೆಂದಲೊ || ೮೬ ||

and wide, eddying, whirling, bubbling, quivering, full of aquatic animals, with varied mists, terrific,—the matchless Ganges, the beautiful-waved, the Immortals' stream, shone radiantly to the spectator's eye.

25. Jwálè saw the torrent of the Ganges, which roared from the depths below the turtle<sup>16</sup>, and with the boast that whosoever bathes in her becomes a king of the gods. Then, standing there, she cried, "Are there any benevolent people here? Any who will be kind enough to carry me gently, by some means, to the other side, so that no water may touch me?" The boatmen there heard, and answered her:—

26. "If but a drop fall upon one, the sin of braminicide<sup>17</sup> will be washed away. The Uncreate<sup>18</sup> himself cannot describe the happy lot of one who has bathed here. What is it you come here entreating for? Say! May one avoid touching the water of Gangè?" Jwálè replied, "Gangè has a blot. I shall not tell it to you. Let her shew herself to me, and I will tell it to her."

16. See p. 125, n. 14, &c.

17. The greatest of all sins.

18. Bramha.

ನೈಜದಿಂದಜನಕರಪಾತ್ರದಗೋದಕಂ  
 ವೈಜಯಂತೀಧರನಪಾದಾಂಬುನಿವನತಲೆ  
 ಗೈಜಜೆವೆಳೆನಿಗೀರಿಸಿದಜೀವನಂತಾನಲ್ಲ ದತಿಪಾಪಂಗಲಾ |  
 ಮೈಜೋಡನುಗಿದುಬಿಡುತುವಗಂಗೆಬೆದರಿದ  
 ಶೈಜಗದೋಳವವಾದಕಂಜದವರುಂಟಿಕೇ  
 ಲೈಜನಪಜಲದಿಜಾನ್ದವಿಕೇಳ್ದು ಪೊರಮಟ್ಟಿಳವಳೆಂದನುಡಿಗೆನುಗೀ ||೨೭||  
 ಅಂಬುರುಹರೋಲಂಬಮತ್ಸ್ಯಕಘ್ನ ಪವಾರಿ  
 ಕಂಬುನೀಕರಚಕ್ರವಾಕ್ಯೈವಾಲಕಾ  
 ದಂಬಗಂಭೀರನೈಕತಮೃಣಾಳಂಗಳುವುತನಗವಯವಂಗಲಾಗೇ |  
 ಯಿಂಬಾದಸಾಂದರೈಮಾನದಿಯನನುವೆಪ್ರತಿ  
 ಬಿಂಬಿಸಿದೋಲಿರೆದಿವ್ಯರೂಪವಳವಡಿಸಿಜಗ  
 ದಂಜೆಜಾನ್ದವಿನಲಿಮಧ್ಯದಿಂದೆದ್ದು ಬಂದಾಜ್ವಾಲೆಯಂಕೇಳ್ದಳೂ ||೨೮||  
 ದೋಷಹರತಾನೆಂದುವೇದಶಾಸ್ತ್ರಂಗಲಾರೆ  
 ಫೋಷಿಸುವುಮಟ್ಟಿಲಾಗದುತಂನನೆಂದುನೀಂ  
 ದೂಷಿಸುವಕಾರಣಮದಾವುದಾಜ್ವಾಲೆಹೇಳೆಂದುಜಾನ್ದವನುಡಿವಳೂ |

27. Gangè, who,—besides being by nature the chief of waters from the vessel in Bramha's hand<sup>19</sup>, the stream from Vishnu's foot<sup>20</sup>, and the liquid that Shiva uses for the growth of his five matted locks<sup>21</sup>,—is she who bursts and casts off the mailed coat of the greatest sins<sup>22</sup>, was alarmed. Are there, in the three worlds, any who fear not calumny? I hear, O king! Gangè heard, and came forth from the water, trembling at what Jwálè said.

28. As though perfect Beauty—having the lotus, bees, fish, turtle, water, conch, spray, chakras, water-plants, swan, depth, sandbanks, and lotus-stalks for the members of her body<sup>23</sup>—were reflected in the middle of the stream,—Gangè, mother of the world, assumed a beautiful form, arose from the midst of the waters, came, and asked of Jwálè :—

29. “The vedas and shastras loudly proclaim me as the purifier from sin. Tell me then, Jwálè, why you reproach me,

19. Sacred water which he carries with him in his vessel as an ascetic.

20. The Ganges is said to spring from the nail of the great toe of Vishnu's left foot.

21. See p. 2, n. 7.

22. That enclose and bind the soul as a coat of mail.

23. The above are severally used as figures to point out the following members

ದೂಷಣದಮಾತನಾಡುವಳ್ಳಲಲೋಕದನು  
 ಭಾಷಿತವನುಸುರಬೇಡುದುಪುತ್ರೋಲ್ಲದಿಹ  
 ಯೋಷಿದಂಗಸ್ಪರ್ಶನಂಪಾಪಮೆಂಬರದಕಾಗಿಬೆದರಿಬೆನಿಂದಳೂ ||೨೯||  
 ಯೆಂದೊಡೆಕೆರಳ್ಳಭಾಗೀರಥಿನಮಸ್ತನೃಪ  
 ಪೃಂದದೊತ್ತಂನಮಗನುದ್ಧಾನಮನಾಗಿಪ್  
 ನೆಂದುಮಳುವನಲ್ಲಮವಸ್ವೇಜ್ಞಾ ಮರಣಿಭಾಗವತಮಸ್ತಕಮಣೀ |  
 ವೃಂದಾರಕೋಪಮಂಸತ್ಯಸಂಧಂಭೀಷ್ಠ  
 ನೆಂದುಮೂಲೋಕದೊಳ್ಳಬ್ರಾಹ್ಮಣತನಾಗಿಹಂ  
 ಮಂದಮತಿನೀನೆನಗನುತಂತ್ರೈನಲ್ಲಹುದೆಪೋಗೆಂದರಿತೆಂದಳೂ ||೩೦||  
 ಉಂಟುನೀನಾಡಿಬಿನಿತೆಲ್ಲ ಮುಂತಥ್ಯವಹು  
 ದೆಂಟಕೊಂದುಳ್ಳಿದುಂಬಲ್ಲೆನಾನದರಿಂದ  
 ಪೆಂಟಣಿಸಿತಿಂನೆಗಂನಿಂನೈಕ್ಕೆ ಮೂಜಗದೊಳ್ಳಗದಾಯಾದರೊಳ್ಳಗೀ

saying, 'I cannot touch you?' " Thus Gangè spoke ; and Jwâlè replied : " I am not one who uses reproach ; but I must speak what the world says. They say that it is sin to touch the person of a childless woman. On this account I was afraid" (to touch you.)

30. She spoke ; and Gangè replied : " My son is pre-eminent amongst the whole race of kins ; he is immortal, but can die at pleasure<sup>24</sup> ; he is the head-jewel of the worshippers of God ; he is equal with the deities ; Bhîshma is famed throughout the three worlds, as a man of truth. You dolt ! how can you call me childless ? Begone !"

31. " Right ! All you have said is true. I know that, of eight, one survived<sup>25</sup>. On this account you have been hitherto famed in the three worlds<sup>26</sup>. But now, in the war that sprung

and qualities of a great beauty : the face, curls, eyes, cheeks, purity, neck, coolness, breasts, long hair, dignified gait, navel, posteriors, and arms.

24. A divine gift.

25. The eight Vasus were, by the ban of a rishi, condemned to a human birth. They entreated Gangè (who had been similarly cursed) that they might be born of her ; and that she would make their earthly existence short by drowning them in her stream as soon as they were born ;

thus restoring them to heaven. To fulfil their request, Gangè married the sovereign Shantanu, on the condition that if he ever opposed her word or will, she would instantly abandon him. Seven Vasus were born, and immediately drowned. On the birth of the eighth, Shantanu ventured to express a wish that he might be spared. Gangè spared him, but instantly disappeared, resuming her former state.

26. As a mother.

ಗಂಟಿಕ್ಕಿದಾಹವದೊಳ್ಳುಜ್ಞಾನಂತವನೂನು  
 ವಂಟಿಕ್ಕಿನಿಕೊಂದನಲ್ಲದಿಮೋಡೆಮತ್ತೆ  
 ಕಂಟಕಮದೆತ್ತಣದುಭೀಪ್ತನಭ್ಯುದಯಕೆಂದಾಜ್ವಾಲಿಕಾಲ್ಗಿದಳೂ ||೩೭||  
 ಪಚ್ಚೆಲೆಯತರುವನೋಣದಪೊರೆಯಮರದಕಾ  
 ದ್ವಿಚ್ಛಗೊಂಡುರವೋಲಾಜ್ವಾಲೆಯಮುಳುಸಿನೋಡನೆ  
 ಪಿಚ್ಚಿತಮರಾವಗೆಯಕೋಪಮೆತ್ತಿದಹಸ್ತದಿಂಭೀಪ್ತನಂಧುರದೊಳೂ |  
 ಯೆಚ್ಛಕೊಂದಜ್ಞಾನತಲೆಯನಾತನನುತಂ  
 ಕೊಚ್ಚಿಕೆತಪಲಿತಿಂಗಳಾರಕಾದವದೊಳ್ಳೆಂ  
 ದುಚ್ಚರಿಸಿತಪಮಂಕೊಟ್ಟೆಡಗದಳ್ಜಲದಮಧ್ಯದೊಳ್ಳಿದಿವಿತಟಿನೀ ||೩೮||  
 ಪಾರಿಯರಫಲಮೆಂತುಟೋಕೇಲ್ತಹೀಶಭಾ  
 ಗೀರಥಿಗೆಕೋಪಮಂಬರಿಸಿಕೊಡಿಸಿದಳುತಿಕ  
 ಪೂರತರಹಾಪಮಂಜ್ವಾಲೆಬಿಜಕದುಸಾಲದಾನರನತಲೆಯನರಿವಾ |

ap between the relatives<sup>27</sup>, Arjun killed your son by a strata-  
 gem<sup>28</sup>. If it had not been for this, what danger was there to  
 Bh'shma's welfare from any other quarter?" Thus Jwálè  
 replied, and exasperated her<sup>29</sup>.

32. As the forest-fire consuming a dry tree, seizes upon a  
 neighbouring green tree, and sets it in a blaze, Jwálè's anger  
 stirred up the wrath of Gangè; who, with uplifted hand, cried  
 out, "Within six months, in combat, may his own son cut off  
 and cast to the ground the head of Arjun, who shot at and  
 killed Bhishma in battle." Thus Gangè cursed him, and dis-  
 appeared in the midst of the waters.

33. How inexorable is woman! Hear, O king! Jwálè  
 incited Gangè to anger, and brought upon him this dreadful  
 curse. That was not enough. "I will become the fierce  
 pointed weapon that cuts off Arjun's head," she said, threw

27. The Kurus and Pándus.

28. Bhishma, on the side of the Kurus, made great slaughter amongst the Pándus. Being immortal, except by his own will, they fought against him in vain. He made a vow that if a eunuch came to fight with him he would quit life. Arjun, hearing of this, put Shikhandi forward in the battle. On seeing him Bhishma died. Some accounts state that his vow was to throw down his arms, and cease

fighting. On his doing this, Arjun pierced him through with so many arrows that, on turning their points to the ground, his body remained supported upon them. This agrees better with the next verse, and the lamentation of Dharmaràya in the second chapter, verses 17 and 21.

29. Against Arjun, who had thus brought upon her the reproach of being childless.

కాలరగినస్త్రవాదపిసేందుసురనదియే  
 తిలరదోల్లస్థిప్రవేశమంమూడిజం  
 భారితనయనసూనుబభ్రవాహననమూడిగేయోల్లంబాగదఁళూ || 32 ||  
 బందునరంగేవాయదోల్లగశలపవీ  
 మందాకినియమాతుతాగదల్లదేమాణ  
 దిందుకులమల్లివుదీతనకూడేధమజాదిగల్గసువిదియలరియరూ |  
 ముందేసురపురదలక్ష్మికాంతనావతేర  
 దిందపరిహరసువనోల్లతనృశరణాగతర  
 నొందుపాయదోల్లలూదదిరసేందుధ్యేర్యమంతాల్లరింద్రాదిసురరూ || 33 ||  
 నవమసంధి సంపూర్ణం అంతుసంధి కాక్తం పద్మం రరకక్తం మంగళం ||

### కుశ్యేనే సంధి.

సూతనె. యశీయమేలీనజేగిజేసవ్యసాచీసా  
 భరియదేసేయిందలుద్దాలకనకధేగీల్ల  
 తిరదేహంసధ్వజనపట్టిణకేబరలవంకాదల్కీపొరమట్టనూ

### పద్యం

ఆలిసేలేజనమేజయక్షితిపముందణక  
 ధాలావకౌతుకవనుజితదింఘలుగుణం  
 నిలధ్వజనకంఠబల్లికాతనంకూడికొండవిల్గనీసేనహితా |

herself into the fire, on the bank of the Immortals' stream, and became an arrow<sup>30</sup> in the quiver of Babhruwáhana, the son of Indra's son<sup>31</sup>.

34. "By plot a curse has now fallen upon Arjun. The word of Gangè cannot fall to the ground. With him the lunar race will perish. Dharmaraya and the rest cannot survive him. In what way will Vishnu of Dévapura, in the future, remove the curse? He cannot but, by some means, preserve his worshippers." By this, Indra and the other deities were encouraged.

## CHAPTER X.

*Contents. The horse sticks fast upon a rock. Arjun hears from Soubhari the story of Uddálaka ; and immediately proceeds to the city of Hamsadhwaja ; who comes forth to fight with him.*

Verse I. Hear, O Janamájaya, lord of earth, the surprising relation of the future story. After Arjun had politely received

30. The wish that any person enters at the time of dying in or near the Ganges, is fulfilled.

31. Arjun.

ಮೇಲೆನಡದಂತೆಂಕಮುಖಮಾಗ್ನಿಯದೊಡನೆ  
 ಕಾಲಿತುವಮಂದಿಗಿಂಬಿಲ್ಲನೆಲವಾಗಸಂ  
 ಸಾಲದೇಳ್ವವಧೂಳ್ಳಗೇಣ್ಡೆನೆಕತೋರವಾದ್ಯಧ್ವನಿಗೆನೆರೆಯದೆನಲೂ ||೧||  
 ಸಹದೇವನಾಗಿಸಮುದಿತನಕುಲನಾಗಿಸಂ  
 ನಿಹಿತಜ್ಞಾನನಮಾಗವರವೃತ್ತೋದರನಾಗಿ  
 ಮಹದಿಲ್ಲಾಭೃದ್ರಾಜನಾಗಿಶಶಿಕಾಂತಕುಲದಿಂದಪಾಂಚವರುಮಾಗೀ |  
 ಅಹಿತರುಗಳಿಂಧಾರ್ತರಾಷ್ಟ್ರರಿಂಕೂಡಿಕೊಂ  
 ಡಿಹುದರಿಂದಚಲನಾಗಿಹೆನೆಂದುಹರಿಯೊಡನೆ  
 ಬಹುಪಾಠಃಸಂಮೂಢವಿಶಶೇರದಿಂದವಿಂಧ್ಯಾದ್ರಿಮುಂದೆನದುದೂ ||೨||  
 ಯೆನೆದುಡಾಗಿರಿಗನಮಂಠಲವನಂಠಲೆವ  
 ಲಸದುಂಠತತ್ಪಂಗದುತ್ಕರದಸತ್ಕರದ  
 ಶಶಿಕಾಂತಮಯಮಾದರಮಣೀಯೈಕಮನೀಯೈಕಂದರದಸಾಂದರದೊಳ್ಳೂ |

Niladhwaja, he took him with him, and proceeded southward with all his army, closely following the horse. The ground did not afford space for the people on foot; the sky could not contain the rising dust; and the eight quarters were insufficient for the loud sounds of the musical instruments.

2. The Vindhya mountain range shone brightly before them, as though it taunted Arjun, who approached with the horse, saying, " Having *sahadéva*<sup>1</sup>, the joyful *nakula*<sup>2</sup>, *arjun*<sup>3</sup>, and the mighty *vrikódara*<sup>4</sup>, being *mahadilábhridrája*<sup>5</sup>, *pándu*<sup>6</sup> by the *shashikántakula*<sup>7</sup>, and possessing *dhártaráshttra*<sup>8</sup> with *ahitaru*<sup>9</sup>, I am *achala*<sup>10</sup>.

3. The mountain shone with the beauty of the multitude of its lofty glistening peaks that pierce the etherial space, and the delightful, pleasing caves of bright beaming chandrakánta; the

1. The name of a tree; also, of one of the Pándu princes.

2. The mungoose; also, the name of one of the Pándu princes.

3. The name of a tree; also, of Arjun.

4. The abode of wolves; also, a name of Bhíma.

5. The king of mountains; also, the king of kings.

6. A pale yellowish colour; also, the name of the Pándus.

7. The chandrakánta stone. See p. 39, n. 7; also, the lunar race.

8. The swan; also, an epithet of the Pándus and Kurus as sons of Dhritaráshttra.

9. Serpents and trees; also, foes.

10. Immovable; an epithet for mountain.

ముసుకతప్పలమీచమంజుగళనంజుగళ  
 దశనదుగ్రాహిగళపుత్తుగళమత్తుగళ  
 బీసలాదపీబి=దిరకాడుగళబిరుగళశబరియరనంకులదోళూ ||౩||  
 పక్షిమృకజాతిగళలీలేమిగేరమిసుతిహ  
 యక్షకింనరకింపురుషగరుడగంధర్వ  
 రక్షోగణంగళిందల్ల ల్లిగేనేవపుణ్యశ్రమదమునిగళిందా |  
 యక్షవానరకులదవివిధజేష్ట్యగళింద  
 వృక్షలతేగళకుసుమఫలసమృద్ధిగళింద  
 లక్ష్మిచలేంద్రమేసేదిదు=దుపుణ్డనినితనుగంధబంధురదోళూ ||౪||  
 లభిలాషేయంతిరేనదానవంసిరియంతే  
 విభవాస్పదంకలానిధియంతేమృగధరం  
 నభదంతేకజయుతద్విజనంతేవంశపంశుశ్రీభింతస్వగ=దంతే |

masses of clouds that cover and feed upon its table lands<sup>11</sup>, retreats of fierce serpents of poisonous fang, forests of huge pearl-producing bamboos<sup>12</sup>, and wild barbarian tribes.

4. With troops of Yakshas, Kinnaras, Kimpurushas, Garudas, Gandharvas, and Rákshasas<sup>13</sup> in the forms of various birds and beasts, in amorous sport ; with Munis in their numerous and beautiful hermitages ; with the varied antics of bears and the monkey tribe ; with abundance of trees, creepers, flowers, and fruit ; and with the delightful fragrance of the persons of the female foresters,—the lofty mountain was beautiful to the eye.

5. The radiant mountain was like desire *sadánavam*<sup>14</sup>; like Lakshmi *vibhaváspadam*<sup>15</sup>; like the moon *mrigadharam*<sup>16</sup>; like the sky *kujayutam*<sup>17</sup>; like the twice-born<sup>18</sup> *vamshaparishóbhi-*

11. When clouds descend, and settle upon the mountains, they are said to come for pasture.

12. Pearls are said to be formed in bamboos, and some other plants.

13. Different classes of demigods and demons, who can assume other forms at pleasure.

14. Always new, i. e. never satisfied ; and, inhabited by Dánavas, or demons.

15. The source of wealth ; also, the birthplace of birds.

16. Bearing upon it the form of an antelope, which the spots on the moon are supposed to resemble ; also, the abode of wild beasts.

17. Having the planet Mars ; also, having trees.

18. Bramins. See p. 99, n. 41 ; and p. 100, n. 42.

ಶುಭಸುರಭಿಸಂಭೃತಂರೂದಂತೇಶರಥೃತಂ  
 ಸಭೆಯಂತೆಚಿತ್ರಪತ್ರಾನ್ವಿತಂದಿನಕರ  
 ಪ್ರಭೆಯಂತೆಪುಂಡರೀಕೋಲ್ಲಾಸಕರಮಾಗತಘೈಲಮೆನೆದಿದು=ದೂ ||೨||  
 ನಾಗಭೂಪೂನಾಗಿವನಲ್ಲಹರಿಗೆಕ್ಕ  
 ಯಾಗಿಪಾಲ್ಗಡಲ್ಲಶಿವಿನಿವಾಸಸ್ಥಾನ  
 ಮಾಗದಿಗಾಭಗಮಲ್ಲಪ್ಪಾಪದೋದಾಭಸಮಾಗನೆತ್ತಪತ್ರಮಲ್ಲಾ |  
 ಗೋಗಣಾನ್ವಿತಮಾಗವ್ರಜಮಲ್ಲಖಡ್ಗಧರ  
 ನಾಗವಟುಭಳನಲ್ಲಮಹಿಷೀವಿಲಾಸಕರ  
 ಮಾಗನೃಪಗೇಹಮಲ್ಲೆನಿಸಿದುದಾಶ್ಚರ್ಯಸಾಂದ್ರಮುಚಲೇಂದ್ರಮೆನೆವಾ ||೩||  
 ಶೃಂಗಮಯಮುರುಶಿಲಾಪಾಂಗಮಯಮದಿತಮಾ (ಶಿಲಾಸಂಗ)  
 ತಂಗಮಯಮನುಪಮಭುಜಂಗಮಯಮುಂನತಪ್ಪ  
 ವಂಗಮಯವಿತತಸಾರಂಗಮಯಮದ್ಭುತಸಂಗಮಯಶರಭಮಯವೂ |

*tam*<sup>19</sup>; like Indra's heaven *shubhasurabhisambhritam*<sup>20</sup>; like battle *sharadhritam*<sup>21</sup>; like a council-hall *chitrapatrānvitam*<sup>22</sup>; like the brightness of the sun *pundarikōllāsakaram*<sup>23</sup>.

6. The wonderful mountain was adorned with the serpent, yet not Shiva<sup>24</sup>; the abode of *Hari*<sup>25</sup>, yet not the milk-sea<sup>26</sup>; the residence of *shikhi*<sup>27</sup>, yet not one of the eight quarters; beautiful with the *ashtāpada*<sup>28</sup>, yet not regal magnificence; possessing herds of cattle<sup>29</sup>, yet not a cowpen; bearing the *khadga*<sup>30</sup>, yet not a warrior; delightful to the *mahishi*<sup>31</sup>, yet not a palace.

7. Full of peaks, full of huge masses of rock, full of powerful elephants, full of matchless serpents, full of large apes, full of herds of deer, full of monstrous lions, full of octopeds<sup>32</sup>, full of

19. Of illustrious descent; also, beautiful with bamboos.

20. Possessing the beautiful Kāna-dhenu; See p. 11, n. 21. also, fragrant flowers.

21. Having arrows; also, having reeds.

22. Adorned with paintings; also, adorned with varied and beautiful leaves.

23. Delightful to the lotus; also, delightful to the elephant.

24. See p. 1, verse 2.

25. Vishnu; also, the lion.

26. See p. 12, n. 26.

27. Agni, the regent of the south-east quarter; also, the peacock.

28. The eight requisites to royal state; viz. territory, wealth, army, elephants, horses, parasols, fly-brushes, and palanquin; also, a fabulous animal with eight legs.

29. The distinction is between wild and tame cattle.

30. A sword; also, a rhinoceros.

31. A queen; also, the buffalo.

32. See n. 28.

ಭೃಂಗಮಯಮವಿರಳವಿಹಂಗಮಯಪಿಣ್ವಪಕು  
 ರಂಗಮಯಮಮರಿಯರನಂಗಮಯಕೇಳಿಗಲ  
 ಸಂಗಮಯಮನಿವಗಿರಿಭಂಗಮಯಮಿಲ್ಲದುತ್ತುಂಗಮಯಮಾಗದುಡೂ ||೨||  
 ಬಹುಕಾಲಮೆನಗಿನೀವುಳ್ಳೆಗರದಪುರುಷಾರ್ಥ-  
 ಕಹಹಮೃದ್ವಿಂದುಗಲನೀಗಸುರಿದಪೆನೆಂದು  
 ಮಹಿನಭಸ್ಥಳಕುದುಸ್ತುಖಮಾಗಸೂಸುವರಜದನೊನೆಯೆನೆಧೂಳಿಡೇ |  
 ಬಹಳತರುಗುತ್ತಲತೆಮ್ಮಗವತ್ತಿಕ್ರಿಮಿಕೇಟ  
 ಗುಡೆಡೊಣೆವೊರಡಿವಳ್ಳ ಕೊಳ್ಳ ಜರಿಸರಿಜಲುಗು  
 ಗಹನಗಂಹರವಿಂಧ್ಯಾದ್ರಿಯಂಫಲಗುಣಾನನೀನೆತುಳ್ಳದಸಿಯರದುಡೂ ||೩||  
 ಹರಿಯನೇವಕರಬರವಂಕಾಣತಾವಿಂಧ್ಯ  
 ಗಿರಿಯದುಮಾರ್ಗಮುಂಸನ್ಮಾರ್ಗಮಾಯ್ದು  
 ರ್ಧರಹೃದಯವನಜಾಂಧಕಾರಮುಂಸುಪ್ರಕಾಶಿತಮಾಯ್ದುವಿಕೃತಿಯಡಗೇ |

bees, full of thronging birds, full of beautiful antelopes, full of crowds of deities in loving pastime,—the mountain was lofty, and without defect<sup>33</sup>.

8. Raising the dust,—as though Earth, grateful for the benefit long time vouchsafed in showers of rain, resolved to pour, in return, showers of dust, were now, with uplifted face, sprinkling fountains of dust to the sky,—Arjun's army trod down the Vindhya mountains—their numerous trees, shrubs, creepers, beasts, birds, reptiles, insects, caves, pools, hills, dales, ruggednesses, precipices, valleys, springs, forests, ravines—and levelled them with the ground.

9. As the horse proceeded, closely followed by the army,—seeing the approach of the servants of Vishnu<sup>34</sup>, the Vindhya mountain's bad ways became good ways<sup>35</sup>; the darkness of its inaccessible internal forests shone with light<sup>36</sup>; changing its form, with mighty power the space was cleared<sup>37</sup>; the

33. An ingenious assemblage of similar sounds is the beauty of this verse.

34. Also, horsemen.

35. This and the succeeding clauses have a moral as well as a physical meaning. As the ways of the wicked become righteous by association with the servants of God, on the approach of Vishnu's

servants the bad ways became good; i. e. the rough places became plain.

36. The words mean also, the moral darkness of its lotus-heart was enlightened.

37. Also, with glorious majesty it obtained heaven.

ಉರುತರಪ್ರಭಾವದಿವಿಮುಕ್ತಭಾವಿತಮಾಯ್ತು  
 ನಿರುಪಮಾಶಾಪರಿಜ್ಞಾನಮಾಯ್ತಿರದೆಗೋ  
 ಚರಮಾಯ್ತು ವಿಷ್ಣು ಪದಮೆನೆನಡೆದುದಾಹಯಂಜೆಂಬಿತದೆನೀನೆನಹಿತಾ ||೯||  
 ಮಂದಿಸಂದಣಿಸಿಜೆಂಗೊಂಡುನಡೆತರೆಕುದರೆ  
 ಮುಂದೆಬರೆಬರೆಕಂಡುಹೊಂದುಯೋಜನದಗಲ  
 ದಿಂದೆನೆಸಿಲೆಯನದರೊಳ್ಳೊರಳ್ಳ ಪಿನೆಂಬತವಕದಿಂದತಿಭರದೊಳ್ಳೂ |  
 ಬಂದಡದಾಕಲ್ಲ ಮೇಲೆಹರಿಕಾಲಿಟ್ಟು  
 ದಂದುಹರಮೆಟ್ಟಿದರೆಪಿಂಣಾದುದಂತೆಮೇ  
 ಣೆಂದಾಗದಿದಾಕಪುದೆಪೇಳೆಂಬಿನಿಂಮಹೀಪಾಲಕೇಳ್ವದ್ಭುತವನೂ ||೧೦||  
 ಕಾಲಿತಲ್ಕುಶಿಲೆಯೊಳ್ಳಾತುರಂಗದಬುರಂ  
 ಕೀಲಿಸಿತುಭಂಗಿಸದೆಕೂಡೆಬೆಚ್ಚಂದದಿಂ  
 ಮೇಲೆನಡೆಗೆಟ್ಟುನಿಂದುದುದುದ್ರನಮನೋರಥದಂತೆನಿಜತನುವಿನಾ |  
 ತೀಲೆಯುಡಗದುಡಾಕೃತಿಯುಭಂಜಿಕೆಯೆನ  
 ಲೂಭಲೋಲಕೇಳ್ವೈಕ್ಯಮಾಗದುಡಾಕಲ್ಲೊ  
 ಳಾಲಿತವಾಜಿಪುಣೇಂದುಮಂಡಲದೊಳ್ಳೊಪ್ಪುವಮೃಗಾಂಕದತೆರದೊಳ್ಳೂ||೧೧

eight quarters became brightly visible<sup>38</sup>; and the sky appeared<sup>39</sup>.

10. The people crowding, and following closely behind, the horse, as it went forward, saw a rock ten miles in extent; and, wishing to roll itself upon it, came swiftly, and ascended it. The *hari*<sup>40</sup> placed its foot upon the rock—Say! Will it not now happen as it did then, when *Hari* stepped upon the rock, and it became a woman<sup>41</sup>? Hear, O king, the wonder!

11. No sooner had it stepped upon it, than the horse's hoofs stuck fast in the rock, immovable as though they had been soldered. It stood unable to proceed—like a poor man's wish<sup>42</sup>. Its action ceased like a hewn statue. Hear, O beloved of earth! The magnificent horse became one with the rock, like the beautiful antelope in the orb of the full moon<sup>43</sup>.

38. Also, its excessive lust became the highest wisdom.

39. Also, it saw, or arrived at heaven.

40. Horse; also a name of Vishnu, as in the next clause.

41. The wife of a rishi, having incurred the displeasure of her husband, was,

by his curse, transformed into a rock. The curse was removed by the dust of Rāma's feet touching the rock.

42. Which is swift enough to compass the earth in a moment of time; but effects nothing.

43. See p. 186, n. 16.

ಗಾಳಿಯಂಮಿಕ್ಕುನಡೆವಾಹಯಂಕಾಲ್ಯಲೂ  
 ಕೀಳಲಾರದೆನಿಂದುದಕೆಯೊಳ್ಳೇನಚ್ಚರಿಯೊ  
 ಪೇಳಬೇಕೆಂದುಚರಕ್ರತಂದುಪಾಧಾಂಗೇಬಿಂತ್ರಿಸಿಕ್ಯಮುಗಿಯಲೂ |  
 ಕೇಳಿವಿಸ್ತೃತನಾಗಿಬಂದುನೋಡಿದನಲ್ಲಿ  
 ಗಾಳನಟ್ಟಿದನಬ್ಬರಿಸಿನೆಳ್ಳೆಗಳಿಂದಪೊಯಿ  
 ದೇಳಿಸಿದೊಡದುಪ್ರಲೇಪವಾದುಸಿಲುಕಿತಾಕುದಕೆಲ್ಲೆಡೆಯೊಳ್ಳೂ ||೧೮||  
 ಬಳ್ಳಕಚಿಂತಿಸಿದನಜ್ಞಾನನಿದೇನಾದೊಡಂ  
 ಮುಳಿದಮುನಿಪನಶೌಪಮಾಗಬೇಕೀವನ  
 ಸ್ಥಳದೊಳ್ಳಾಶ್ರಮಮುಂಟಿನೋಳ್ಳುದಗಲದೊಳ್ಳೆಂದುಚಾರರಂಕಳ್ಳುಪಲವರೂ | .  
 ತೊಳ್ಳಲಿನಿಮಿಷದೊಳ್ಳರಸಿಬಂದುಬಿಂತ್ರಿಸಲ್ಕೆ  
 ಫಲುಗುಣಂಪ್ರದ್ಯುಮ್ನವೃಷಕೇತುವನುಸಾಲವಿ  
 ಕಲಿಯೌವನಾಶ್ವನೀಲಧ್ವಜರನ್ವಿತರಂಕೂಡಿಕೊಂಡೈತಂದನೂ ||೧೯||  
 ವೆಗ್ಗಲಸದಿನಚಂದ್ರವನಶಿಖಿಪಜ್ಞಾನ್ಯ  
 ರೊಗ್ಗಹರುಪೈರಮಿಲ್ಲದೆನಿಬಿಳಿಮೃಗಪಕ್ಷಿ  
 ಮೊಗ್ಗಲರ್ಕಾಯ್ವಣ್ಣೃಗೇಳಂಬೀಯವೆಂದೆಂದುಮೆಲ್ಲಾತರುಗಳೂ |

' 12. The horse, which surpassed the wind in speed, unable to extricate its feet, stood fixed in the stone. "What prodigy is this? We must make it known," the messengers said, came, and informed Arjun, saluting him with joined hands. He heard, was amazed, came, and beheld. Then sent people, who shouted, beat it with whips, and tried to make it move. But the horse stuck fast in the rock, as though it had been glued.

13. Arjun was much distressed. "What can this be? It must be the curse of an angry Muni. Is there any hermitage in this forest? Explore it everywhere," he said, and sent forth spies. They searched around; returned immediately, and informed him. Arjun took with him Pradyumna, Vrishakétu, Anusálva, the brave Youvanáshwa, and Níladhwaaja—these five—and came to the place.

14. Before them appeared a hermitage<sup>44</sup> where, without excess, the Sun, Moon, Wind, Agni, and Indra dwelt together<sup>45</sup>; free from enmity, all the beasts and birds herded in company;

44. A hermitage is a portion of a forest, not a mere house.

45. Indra is the god of rain. The elements represented by these deities were pleasantly blended.

ಸಗ್ಗದವರಂತೆಬೇಡಿವನೀವುದಾವಗಂ •

ಸುಗ್ಗಿಯಾಗಹವಾರುಮುತುಗಟ್ಟಂಸಲೆಜಿಕ್ಕು

ತಗ್ಗುಶೀತೋಷ್ಣ ಸುಖದುಃಖಂಗಳೈಯದಾಶ್ರಮವೊಂದುಮುಂದೆನೆದುಡೂ||೧೪||

ವೇದಶಾಸ್ತ್ರಾಗಮಸ್ತೃತಿಪುರಾಣಾವಳಯ

ನೋದಿಸುವಕುಶೆಸಮಿತ್ತುಪ್ಪಳಲಮೂಲಪ

ರಾಧಿಗಲೈನೊದವಿಸುವಜಪತಪಸ್ಯಾನಾಗ್ಯಹೋತ್ರವಿಧಿವೇಳೈಗಳನೂ |

ಸಾಧಿಸುವರವನಮಸ್ಕಾರಹರಿಹರಸಮಾ

ರಾಧನೆಗಳಂಮಾರುವತಿಧಿಗಳನಧೀಯಿಂ

ದಾದರಿವಯೋಗಮಾರ್ಗ ದೊಳೈನೆಮುನಿಗಳಾಶ್ರಮದೆಡೆಯೊಳುರುತಿರ್ದರೂ||೧೫||

ಸುತದಿರ್ದ ಪಾವಕನೊಬಿಸಿಲ್ಪಾಣ್ಣ ರವಿಯೊತಂ

ಪಿಡಿದಿರದಚಂದ್ರಮನೊವಿಪ್ಪಕಂಠನಾಗದಿಹ

ಮೃತನೊರಜಮಂವೊದ್ದ ದಂಬುಜಾನನನೊಳನಿತಲ್ಪನಲ್ಲದಿಹದಿಪ್ಪೊವೋ |

buds, flowers, green and ripe fruits, and tender foliage, were ever in fadeless bloom ; every tree, like the trees of paradise<sup>46</sup>, yielded whatever was desired ; the six seasons formed perpetual spring ; no towering hills, nor sinking dales ; and where no extremes of heat or cold, of joy or sorrow, arise.

15. In the hermitage were Munis engaged in studying the vedas, shastras, science, law, and puranas ; others preparing sacred grass, wood for sacrifice, flowers, fruit, edible roots, and leaves<sup>47</sup> ; others observing the forms and hours of prayer, devotion, ablutions, and the worship of fire<sup>48</sup> ; others making prostrations to the Sun, and worshipping Vishnu and Shiva ; others kindly entertaining strangers ; and others in abstract devotion.

16. Is this Agni without his consuming power ? The Sun without his heat ? The Moon without her cold ? Shiva without his poisoned throat<sup>49</sup> ? The Lotus-born<sup>50</sup> without his passion ? Vishnu without his serpent-couch<sup>51</sup> ? A mass of

46. Indra's heaven.

47. Articles of food, or used in daily worship.

48. Or maintaining the sacred fire.

49. The milk-sea was churned by the gods and demons, who used mount Mandara as a churning stick, and the king of serpents as a rope. The serpent, du-

ring the labour, vomited poison, and threatened ruin to the three worlds. Shiva drunk it up. Hence his throat is blue.

50. Bramha, who sprung from a lotus, and whose quality is passion.

51. See p. 12, n. 26.

ಕಡುತೇಜದೊಬ್ಬ ಮೊಹಂತಿಯನಿಜಾಕಾರ  
 ದೊಡಲೊಪೀಳೆಂಬಸಾಭರಿಮುನಿಪನಾಶ್ರಮದ  
 ನಡುವೆಕುಳ್ಳಿ ದುಃಸುಖಯೋಗದೊಳ್ಳರಲೈನಡೆತಂದಜ್ಞಾನಂಕಂಠನೂ || ೧೬ ||  
 ಬಂದುಸಾಕ್ಷಾಂಗದಿಂದೆರಗಿಸಾಭರಿಮುನಿಯು  
 ಮುಂದೆಕೈಮುಗಿದುನಿಲಲಾಪಾರ್ಥನಂಪ್ರೀತಿ  
 ಯಿಂದಸತ್ಕರಿಸಿಕುಶಲಂಗಳಂಕೇಳ್ವೊಲಿ ಗೇಕೆಬರವಾಯಿತೆನಲೂ |  
 ಅಂದುಕುಲಗೋತ್ರಮಂಕೊಂದಪಾಪಂವೋಗ  
 ಲೆಂದಶ್ವಮೇಧಮಂತೊಡಗಿಯೆಂನಂಧಮು  
 ನಂದನಂಕಳುಬಿದಂಹಮರಕ್ಷಗದರೊಡನೆಬರೆಸಿಲುಕಿತದುಶಿಲೆಯೊಳ್ಳೂ || ೧೭ ||  
 ಯೆಲೆಮುನೀಶ್ವರತವಾನುಗ್ರಹದೊಳ್ಳಲ್ಲದೀ  
 ಶಿಲೆಯೊಳ್ಳೊಂದಿದಹಯಂಬಿಡುವದಂಕಾಣೆನೀ  
 ಸುಳ್ಳುಹಬೇಕೆಂದೆರಗಲಜ್ಞಾನನವೊಗನೋತಿನಗುತಸಾಭರಿನುಡಿದನೂ |  
 ತಿಳ್ಳುಪಿದಂಪಿಂತೆಭಾರತಯುದ್ಧಮಧ್ಯದೊ  
 ಳ್ಳಿನ್ನನನಾಥನಿನಗೆಮತ್ತೆಯುಮಹಂತಾರ  
 ಮೃದುದಿಲ್ಲ ಕಟಜಗದೊಳ್ಳೊಲ್ಲವರಾಕಾಯ್ವರಾಬಲ್ಲ ತುಸುರೆಂದನೂ || ೧೮ ||

radiant glory? The personification of meekness? So one might ask, as Soubhari, chief of Munis, sat in the midst of the hermitage, absorbed in blissful abstraction. Arjun came forward, and saw him.

17. He came and prostrated himself; then stood before Soubhari with joined hands. The Muni received him with the greatest kindness, asked him of his welfare, and why he had come. Arjun replied: "The son of Dharma, wishing to put away his sin in slaying his family and race, has commenced the horse-sacrifice, and sent me for the defence of the horse. As I came with it, it stuck fast upon a rock.

18. O lord of Munis! Except by your favour, I see no way of liberating the horse that is fast in the rock. O preserve me!" he said, and fell at his feet. Soubhari, looked on Arjun's countenance, and, smiling, said, "Krishna taught you formerly amidst the Bhárata war<sup>52</sup>. Alas! Is your *ahan-*

52. When the Pándus and Kurus were drawn out against each other in battle-array, Arjun, in deep affliction at the

prospect of murdering his relatives, refused to fight. Krishna instructed him in the nature of the soul, and prevailed

ಶ್ರೀಕೃಷ್ಣ ನಿರಮಂದೆವಂಶಮೂಕೊಂದೆನೆಂ  
 ಬೀಕೃತ್ಯದಿಂಪಾತಕಂಬಹುದೆನಿಸೊಳ್ಳ  
 ದಾಕೃಪಾನಿಧಿಯಸಾಂನಿಧ್ಯಮಿರುತಿರಲಾಗಿವಾಜಿಮೇಧಂಜೀಹುದೇ |  
 ಆಕೃತಾಂತಜನರುದಿಲ್ಲಲಾಲೋಕದೊ  
 ಳ್ವಾಕೃತರತೆರದಿಂದಹರಿಮನೆಯೊಳ್ಳಕೆದ  
 ಭಾಕೃತಿಯಹರಿಯೊಡನೆಬಂದೆಸುರಭೂಜಮಿಕಶಾಲ್ವಲಿಯನರಸುವಂತೇ||೧೯||  
 ಕೊಟ್ಟಿಗೆಯಕಾಮಧೇನುವನೊಲ್ಲ ದಧಿ-ಯಿಂ  
 ಕಟ್ಟರಣ್ಯದವುಲಿಯನರಸಿಕೆಯಲೊಡೆಯ  
 ಕಟ್ಟುವೆಯಲಾತುರಗಮೇಧಮೇಗೈವುದಾಹರಿಯಸಾಂನಿಧ್ಯಮಿರಲೂ |

*kāra*<sup>53</sup> yet undestroyed? In the world, who are slayers? and who are preservers? Tell me, if you know.

19. When the glorious Krishna is present, can one sin by the slaughter of his race<sup>54</sup>? Is there any need of the horse-sacrifice when you have with you the presence of that eternal sea of grace? Like earth-born fools, whilst you have *Hari*<sup>55</sup> at home, you come following a *hari* shaped like an ass. It is like searching for a brier when one has the tree of paradise<sup>56</sup>.

20. Despising the celestial cow<sup>57</sup> in your own stall, you come eagerly seeking a tiger of the dense jungle, to milk it. What will the horse-sacrifice do for you whilst you have Krishna's presence? Have you yet no wisdom? Has the son of Dharma lost all his sense? Alas! Alas! A vain infatuation has seized

upon him to engage in combat. The doctrine referred to, is given in these words; "These bodies, which envelope the souls that inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjun, resolve to fight. The man who thinketh that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. \* \* \* How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal

frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away. It is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable. Therefore, believing it to be thus, thou shouldest not grieve. Bhagavat-Geeta, Lec. II. v. 18—25.

53. Egotism, self-consciousness, individuality.

54. Sin cannot occur in his presence.

55. See p. 189, n. 40.

56. See p. 191, verse 14, n. 46.

57. See p. 11, n. 21.

ಹುಟ್ಟಿತಿಲ್ಲ ವೆನಿಸಗರಿವುಧಮಃ ಸೂನುಮತಿ  
 ಗೆಟ್ಟಿಹನೆವಿವವಪ್ರಥಾಪರಿಭ್ರಮಣನಿಮ  
 ಗಟ್ಟಿತೆಂದಮರೇಂದ್ರಸೂನು ವಂಜರದುಸೌಭರಿನುಡಿದೊಡನೆಂದನೂ ||೮೦||  
 ಹರಿಯುನುಳಿದಾವುಬದುಕುವರಲ್ಲ ಚಿತ್ತದೊ  
 ಲ್ಲರಿತನಾಗಿಹನಾವಗಂಧಮಃ ಸೂನುಮರ  
 ದಿರನಾಮುರಾರಿಯನಿರೂಪದಿಂತೊಡಗಿ ಮಾಡುವನೀ ಮಹಾಕ್ರತುವನೂ |  
 ತರಳತೆಯೆ ಮರವೆಗರಿವನುಪದೇಶಿವದೇನೀವು  
 ಗುರುಗಲ್ಲವೆನಾವುಧನ್ಯರಾದವೆವಿನು  
 ಕರುಣಾದಿಂದಿಲೆಲೆಯೊಳ್ಳೊಂದಿದತುರಂಗಮಂಬಿಡಿಸಿಕೊಡಬೇಕೆಂದನೂ ||೮೧||  
 ಯಿಂನುಚಿಂತಿಸದೆಕೃಷ್ಣಸ್ತುರಣಿಯೆಂಮಾಡಿ  
 ನಿನಹಸ್ತಸ್ಪರ್ಶನಗೈದೊಡಾಕುದರೆ  
 ಮುಂನಿನಂತವನಿಯೊಳ್ಳಡದವು ದುಪೋಗುನೀನೆಂದುಸೌಭರಿನುಡಿಯಲೂ |  
 ತೆನ್ನೊಳ್ಗತಾನೆವಿಸ್ತಿತನಾಗಿಪಾಥನದ  
 ರುಂನತಿಯೆತುದಿಮೊದಲನರುಪೆನ್ನಿಜ್ಞಾನನಂ  
 ಪಂನತಾವನನಜಃ ನಂಗೆವಿಸ್ತರಿನಿದಂಮತ್ತೆ ಪುರಾರ್ವಾ ಪರವನೂ ||೮೨||  
 ಲಿಲಿನಜಃ ನಮುಂನವಿಪ್ರನುಂಟೊವನು  
 ದ್ವಾಲಕಾಬ್ಯಂತಿೞದನವಿಳಸಾಸ್ತ್ರಂಗಳಂ  
 ಮೇಲೆವೈವಾಹದೊಳ್ಳವ್ಯಧುವಾದೞಾತಂಗೆಚಂಡಿಯೆಂಬಾಕೆಬಿಜಕಾ |

you." Thus Soubhari reviled Indra's son ; who then replied :—

21. " We seek not to live separate from Krishna ; he ever fills our minds. The son of Dharma cannot forget him. By Krishna's command he has undertaken, and performs this great sacrifice. Are not you a spiritual guide to instruct the ignorance of youth ? We are now fortunate indeed. In pity liberate, and give us the horse that is fast in the rock."

22. Soubhari replied: "No longer grieve. Think of Krishna, and touch the horse with your hand, and it will move on the ground as before. Go." Arjun, amazed within himself, said, "Tell me the matter from the very beginning," And the learned saint fully related to him the circumstances from first to last :—

23. " Attend, O Arjun ! Formerly there lived a bramin, whose name was Uddálaka. He was well versed in all the shas-tras. By marriage, a woman called Chandi became his wife. He

కాలకాలదజపానుష్ఠానపూజేగళు  
 గాలస్యమంమాడదేనపరిచర్యకను  
 కాలేయోగాదుమనీవాతేయంనాగపుదునినిదోడింతేందళూ || ౧౩  
 యేళ్ళనితునినమాతంకేళ్ళవేదేణికే  
 గోదీపరిచర్యమనీవాతేయేందేబ  
 తల్మయవల్లనినిందుదమాడేనదాచండిచండిగోళలూ |  
 ముళ్ళదిదమరసేరిదంతాదుదిహపరకి  
 దోళ్ళతాదపుదేబందుదుతపేణానియేం  
 దళ్ళేయోళ్ళోల్లొల్లొంకతేరదలుద్దాలకంజింతిపంపుతిదినదోళ్ళూ || ౧౪||  
 యీతిరుతిరత్మేకాండిగొనింబోణావమని  
 పంతంనమనేగిబరలాతనంసత్తురిసి  
 జింతేవేత్తిరలపనిదేనిందుబేసగొండకవల్లపుతికూలతేయను |  
 అంతరిదేల్లమంపేళ్ళోడ్డవనిదకనిం  
 ముంపేబపరితమంమాడలాదపుదేంఁగు  
 సంతాపమంబిడిసిబిళ్ళోడ్డంకవంతిథయాత్రేగ్గేదిదనత్తలూ || ౧౫||

said to her, ' You must avoid idleness, attend upon me whenever I am engaged in prayer, religious observances, or worship ; and conduct the household affairs.' To which she replied :—

24. ' Don't think that I am going to regard the least fraction of what you say. I never meddle with service or household matters. I shall not obey your commands.' Thus Chandi opposed. ' I have climbed a tree thick with thorns<sup>58</sup>. Can any good come of this, either in this world or the world to come ? My religious meditation is destroyed.' Uddálaka thus grieved from day to day, as though an arrow stuck fast in his side<sup>59</sup>.

25. Matters stood thus, when a Muni named Koundinya came to his house. He courteously received him, but was in deep distress of mind. ' What is the matter ?' the Muni enquired ; and he told him, without reserve, all her perverseness. ' In future, do you insist upon the opposite of what you wish, and you will gain your point,' he said, removed his grief, took leave. and proceeded on his pilgrimage.

58. In which one cannot remain, and which it is impossible to get down from.

59. Which it is death either to keep there, or to extract.

ಉದ್ಧಾಲಕಂಭೃಕತಂನಮಂದಿರಮೊಳುರು '   
 ತಿಭ್ಧನಮಯಕೆಪಿತ್ರಶ್ರಾದ್ಧದಿವಸಂಬಂದ   
 ಕೆದ್ದುಚಂದಿಮೊಳೆಲ ನಾಳೆಪೈತ್ರಕಮದನಾಡಿದಲ್ಲದೆಮಾಡೆನೂ !   
 ಕದ್ದುತಜೆನಧಮಧಾನ್ಯಪ್ರೀತಿಶುಖಮಂ   
 ಪೊದ್ದಲಿಯ್ಯೊಳುದ್ದವಸ್ತುಗಳಸೊಂದುಮಂ   
 ತದ್ದಿನಕೆಮರುದಿನದೊಳೈಸ್ಸುಬಹನಪಾತ್ರಂಗಿಂದೊಡಂತೆಂದಳೂ ||-೮೬||   
 ನಾಳೆಮಾಡಿಸುವಿನಾಂಪೈತ್ರಕವಸ್ತುಮದ   
 ಶುಖಧಾನ್ಯಪ್ರೀತಿಶುಖಮಂಕೊಂಡುಬಹೆ   
 ನಾಲಯದೊಳತಿಶುದ್ಧವಾದವಸ್ತುಗಳನ್ನಲ್ಲದೆಕೂಡೆನಡೆಸಿಯಿಂದಂ !   
 ಪೇಜಿಸುವೆನಂದಿನದಿನದೊಲರಾತ್ರಿಯಿವಿ   
 ಶುಖಗುಣಸಂಪನ್ನವೇದಪಾರಂಗತನು   
 ಶೀಲರಹನತ್ಯಾತ್ರದವನಿಯಮರಗೇನ್ಮಂಡಿಗವನಿತೆಂದನೂ ||-೮೭||   
 ಅದೊಡೆಕುತುಕಕಾಲನುಂಬಿಡುವೆನಚೆನ್ನಯೊ   
 ಳುದುಸೆನಾಂಬಂದವಿಸ್ರಂಪಾಕದನ   
 ಪೊದನನುಪಾಯನಗುಪಾಜ್ಯಮಧುತ್ಯೈಲವೃದ್ಧಭಕ್ಷಣೋಜ್ಯಾದಿಗಳನೂ !

26. Some time afterwards, Uddálaka dwelling at home, the day for performing his father's funereal rites approached<sup>60</sup> ; and he said to Chandí, 'Hó! Tomorrow is the day for my ancestral rites ; but I won't perform them till the day after. I'll steal and bring some refuse grain, and rice, and herbs. I won't provide a single thing that's pure<sup>61</sup> ; and the day after I'll go and invite some worthless fellow<sup>62</sup>.' To which she replied :—

27. 'Then I'll perform the rites *tomorrow* ; and I'll bring the very best paddy, and grain, and rice, and herbs ; and I'll do my utmost to collect in the house none but the very purest things ; and I'll send the evening before, and invite gods of earth<sup>63</sup> endowed with every excellence, well versed in the vedas, of virtuous conduct, and most worthy.' To Chandí he then said :

28. 'Well then, I'll let the proper time<sup>64</sup> pass by. I won't do homage to the bramíns who come. And I'll take good care

60. As long as a son lives he must perform certain ceremonies on every anniversary of his father's death. These are similar to the ceremonies performed after the funeral, and are amongst the most important Hindu rites. Bramíns are invited, feasted, and presented with cloths and gifts in money.

61. Ceremonially ; some things being forbidden.

62. To come on the preceding day! And but one person !

63. Bramíns.

64. From noon till three o'clock ; during which time only the rites must be observed.

ಸ್ವಾದುಫಲಶರ್ಕರೇವಿಢುಶಶತಖನಿಮೂಲಪ  
 ಯೋದಧಿಗಳಂಸಕುತ್ಸಿತಮಾಗುವಂತೆಸಂ  
 ಪಾದಿಸಿಪಿತೃಪ್ರಾಧ್ಯಮಂಮಾಡಿವಸ್ತ್ರದಕ್ಷಿಣೆಗಳಂಕೊಡೆನೆಂದನೂ ||೧೦||  
 ಯೆಂದೊಡೆಕುತುಪಕಾಲಮಂವಿಾರಲೀಯೈನಾಂ  
 ಬಂದವಿಪ್ರರನಾದರಿಸಿಪೂಜೆಗೈಸದಿರೆ  
 ನಿಂದೊಲ್ಲೆನೆಂದುವಬ್ಬಣಿಸಿದಿನಿಲ್ಲಮಂಸಂಪಾದಿಗದೆಮಾಣೆನೂ |  
 ತಂದಮಲವಸ್ತ್ರತಾಂಬೂಲವರದಕ್ಷಿಣೆಗ  
 ಳಿಂದಸತ್ಕುರಿಸಿಕ್ಕಳುಹಿಸದೆಬಿಡೆನಿಢುತನಲ  
 ವಿಂದೊದವಸಿದೃಶಿಲಿಸದ್ರವ್ಯಮಂಬಳುಕಚಂಡಿಪಾಕಂಗೆೈದಳೂ ||೧೧||  
 ಕಂಡನೀತೆರನನುದ್ದಾಲಕಂಸಂತನಂ  
 ಗೊಂಡುಮನದೊಳುಪೊರಗೆತಾನೊಪ್ಪದವನಾಗಿ  
 ಚಂಡಿಪೇಳಿದವೋಲಾಪ್ರಾಧ್ಯಮಂಮಾಡಿಸಂಪ್ರೀತಿಯಿಂಪಿವರಿತದಾ |  
 ತೊಂಡುತೊಳುಸಂಮರದುಕಮಾಂಗಮಾಗದ  
 ಪಿಂಡಮಂತೆಗದುಮಡುವಿನೊಳುಹಾಯ್ದೊಡೊಡು  
 ದ್ದಂಡದಿಂದೆತ್ತಿಬೀದಿಗೆಬಿಢುಡಲಾದ್ವಿಜಂಕೋಪಭೀಷಣನಾದನೂ ||೧೨||

that the well cooked rice, sweet rice-milk, jaggory, ghee, honey, oil, rich cakes, dainties, sweet fruits, sugar, delicious herbs, pure milk, and curds are all spoiled. Thus I'll perform the rites ; and I'll not give either cloths or money.'

29. ' And I won't let the time pass by. I am determined to shew kindness, and pay homage to the bramins who come. And see if I don't provide every thing that you have just now said you would not have. Depend upon it I shall honour and kindly dismiss them with the best cloths, and betel, and princely gifts,' Chandi replied, eagerly provided everything of the very best, and commenced cooking.

30. Uddálaka saw it, and inwardly rejoiced. Outwardly he seemed displeased, yet gladly performed the ancestral rites, as Chandi bid him. Forgetting the rule of contrary, ' Take the *pinda*, the chief thing in the rites, and cast it into the pool,' he said ; and she violently seized, and threw it into the street<sup>65</sup>. The twice-born became terrific with rage.

65. Thus spoiling the whole. The *pinda* is a ball of food prepared as an offering to the manes of the deceased, worshipped during the ceremonies, and must

be afterwards cast into water: otherwise the preceding rites are of no effect, and must be repeated.

ಯೆಲೆಗೆನಿನೊಡನೆನಾನ್ಮೆಂಹರಿಯಹೋರುಪೆಂ  
 ಪಲತನಕೆಳ್ಳಿಸಿದನೀನರೆಯಾಗಹೋಗೆಂದು  
 ಸಲೆಮುಳ್ಳಿದುಶಾಪಮಂಕೊಟ್ಟುಕಾರುಣ್ಯದಿಂದಾದ್ವಿಜಂಕೂಡೆತಿಳ್ಳಿದೂ |  
 ಕೆಲವುಕಾಲಕೆನಿನೊಳ್ಳಧ್ವರಹಯಂಜಂದು  
 ನಿಲಜುನಂಬಿಡಿಸಿದೊಡಮೋಕ್ಷಮಹುದೆಂದು  
 ತೊಲಗಿದಂಸನ್ಯಾಸಕವನತ್ತಲವನಿಯೊಳ್ಳಲ್ಲ ದಳ್ಳವಳ್ಳತ್ತಲೂ || 31 ||  
 ಪೋಕ್ಷಮಹುದಾಗಚಂಡಿಗಾಪವಿಾಗಳುಪ  
 ಸಾಕ್ತಿಗೈತಂದುನಿಂದುಹಯಂನೀಮುಟ್ಟ  
 ಲೀಕ್ಷಣದೊಳ್ಳೆದ್ದುಪೊದವುದುಪೋಗಿಂನುಮುಂದಣನೃಪಬಲವಂತರೂ |  
 ರಾಕ್ಷಸಾರಿಯನೆಮರೆಯದಿರೆಂದುಸಾಭರಿನಿ  
 ರೀಕ್ಷಿಸಿಕೃಪಾವಲೋಕನದಿಂದವರನಹ  
 ಸಾಕ್ಷನಕುಮಾರನಂಕಳ್ಳುಹಲಾನತನಾಗಿವನಯದಿಂದಿಬೀಳ್ಳೊಂಡನೂ || 32 ||  
 ತದನಂತರದೊಳ್ಳಜುನಂಜಂದುಕುದುರೆಯಂ  
 ಮುದದಿಂದಮುಟ್ಟಲದುಬಿಟ್ಟುನಡೆದುದುಮುಂದ  
 ಕೊದರಿಕೊಳ್ಳುತೆದ್ದುನರನಂಕಂಡುಚಂಡಿತಪಕಾಗಿಕಳ್ಳುಹಿಸಿಕೊಂಡಳ್ಳೂ |

31. 'Wretch! How long shall I strive with thee? Thou art determined to be obstinate. Become a rock.' Thus, enraged, the twice-born cursed her. Immediately softening with compassion, 'After a while, a sacrificial horse will come and set its foot upon thee; Arjun will release it; and thy curse will be removed,' he said, and turned away to *sanyása*<sup>66</sup>; and she became a rock in the earth.

32. In proof that Chandi's curse will be removed, the horse has now come, and stands there. If you touch it, it will this instant rise and proceed. Go! The kings before you are powerful. Only forget not Krishna." With this, Soubhari cast a gracious look on Arjun, and dismissed him. Arjun fell at his feet, and humbly took leave.

33. Then Arjun came, and gladly touched the horse; which was liberated; and, shaking itself, went forward. Chandi arose; and, seeing Arjun, took leave of him to retire to the forest for devotion. All the people present were amazed; a shower of

<sup>66</sup> Sanyása, is the voluntary abandonment of all worldly pleasure, especially forsaking wife, children, and relatives. It is the last and most exalted state of

ವೊದವಿದನಮಸ್ತಜನಮಾಗುಸ್ತಿತಮಾದು  
 ದುದುರಿತುಕುಸುಮವೃಷ್ಟಿಬಿಜಕದಕ್ಷಿಣಕೆನಡೆ  
 ದುದುವಾಜಿಚಂಪಕಾಪುರಕಂದುಹಿಂದೆಬಹವಡೆನಹಿತವಹಿಲದಿಂದಾ ||33||  
 ಘನಘೋಷದಿಂದವಾಹಿನಿಗಲ್ಯೈತರುತಿರ  
 ಲ್ವನಧಿಮೇರೆಯನತಿಕ್ರಮಿಸಿಬಂದವುಬೆಂದು  
 ಮುನಿದುಭೂಮಂತಲಮಿರದೆನಭಸ್ಯಳಕೆಪೋಪಂತೆಧೂಳೇಳುತಿರಲೂ |  
 ಅನುಸಾಲವಸಾತ್ಯಕಿಪ್ರದ್ಯುಮ್ನಯೌವನಾಶ್ವನ  
 ತನಯವೃಷಕೇತುನೀಲಧ್ವಜರಸೈನ್ಯ  
 ಮನುಸಮಿತಮಾಗಿನಡೆದುದುಚಂಪಕಾನಗರಗರ್ಜಾನನಹಯದಕೂತೆ ||34||  
 ತವೆನವಮಂಗಲಾಸ್ಪದಮಾದೊಡಂಪರಾ  
 ಭವಯುಕ್ತಮಾಗಿಪುಡೆಂದುಕೈಲಾಸಾಚ  
 ಲವನತುಲಲಕ್ಷ್ಮೀನೀಲಯಮಾದೊಡಂಭಂಗಸಹಿತಮಾಗಿಪುಡೆಂದೂ |  
 ಅವಿರಳಸಯೋನಿಧಿಯನಟ್ಟಿದಾನಮಂಮಾ  
 ದುಪೋಲಿದುಡಾದಾಪುರಪ್ರಾಸಾದಕೋಟಿಗಲ  
 ಧವ್ಯಮನುಧಾರ್ಕೀಣರುಚಿಗಜಂಪೂರಗನೋಡುವಜನಗೇವೇಶೈನೂ ||35||

flowers descended<sup>67</sup>; and the horse then proceeded quickly southward, and came to Champacápura, followed by the army.

34. The hosts of Anusálva, Sátyaki, Pradyumna, Youvanáshwa's son, Vrishakétu, and Níladhwaaja went forward with the horse, in countless multitudes, to Champacápura,—the dust rising as though the earth had left its place, and were going to the sky, angry because the sea, overflowing its bounds by the rush of roaring rivers<sup>68</sup>, was coming to seize it.

35. To those who beheld it from without, the city, with the dazzling whiteness of its lofty mansions and ramparts, seemed to be loudly laughing at mount Kailása; because though it also was the abode of *sarvamangala*<sup>69</sup>, it had the great *bhava*<sup>70</sup>; and at the boundless sea of milk; because though it also was the home of the peerless Lakshmi<sup>71</sup>, it was subject to *bhanga*<sup>72</sup>.—How shall I describe it?

the bramin, and entitles him who fulfils its requirements, to exemption from future births, and immediate absorption into the deity after death.

67. From the gods in the air above.

68. The word means also, armies.

69. All happiness; also, a name of Pár-

vati, as ever propitious. She is the wife of Shiva, whose abode is Kailása.

70. A name of Shiva; also, reproach.

71. Wealth; also, the goddess of wealth who was born from the milk-sea.

72. Waves; also, disgrace. The city prided herself in possessing the same

ಯಿದುಪುರಸ್ತಿಯಮಣಿಕಾಂಚೇವಲಯಮೊಭೂ  
 ಸುದತಿಮಕೂರಳಲಿರಾಜಿಪರತ್ವನಾಲಿಕೆಯೊ  
 ಶ್ರಿದಳಪತಿಗಿರಕಳಂಕಡಿವಂದುತೆಗದಿರುವೆನೆಂದುತಿರುವುಪಕುಲಿಕದಾ |  
 ಪೊದರುಪೆಳ್ಳಿಗಲ್ಲೆಗಳಿಡುವಜ್ರಮಯಮಾಗಿನಿಂ  
 ದುದೊವಿಮಲಕೀರ್ತಿಚಂದ್ರಿಕೆಯಪರಪುನನಗ  
 ರದರಾಜಮಂಡಲದಪರಿವೇಷಮೊಪೇಳ್ವೆನಲ್ಲೊಂಟಿಕಂಣ್ಣೆನೆದುದೂ ||೨೬||  
 ಅನಗರದರಸುಹಂಸಧ್ವಜಂಕೇಲಿನೀ  
 ನೇನಿಸಹಿತಜ್ಞಾನವರಮುಖತುರಂಗರ  
 ಕ್ಷಾನಿಮಿತ್ತಂಜಂದುಸೀಮೆಯಂಪೊಕ್ಕುದುದೂತಮುಖದಿಂದಬಳ್ಳಿಕಾ |  
 ಧ್ಯಾನಿಸಿದನೊಂದೆರಡುಭುಗೇತನಾಪ್ತಪು  
 ಧಾನಿಗಲ್ಲೆಲ್ಲರಂಕರಸಿಕೊಂಡವರೊಳ್ಳಿ  
 ಧಾನಿಸಿಸುಡಿದನಂದ್ರಧ್ಯಾನಸುಮತಿಪ್ರಮತಿಯೆಂಬಮಂತ್ರಿಗಳ್ಳೀ ||೨೭||  
 ಯಿಾಧನಂಜಯನತುರಗವನೀಗಕಟ್ಟಿದೊಡೆ  
 ಮಾಧವಂತಾನೆಮ್ಮದೊಳಿರುವನೆಮಗಕೃಪ್ಪ  
 ನೀಧರೆಯೊಳ್ಳಿರುತಿರ್ದುಮಿನೆಗಂಕಂಡುದಿಲ್ಲಚ್ಚ ತನಮೂರುತಿಯನೂ |

36. Is this the jewelled girdle of the city-queen? Is it the necklace of gems sparkling on the neck of the lady Earth<sup>73</sup>? Has the blazing lustre of Indra's thunderbolt, as he whirled it in the air when he resolved to cut off the wings of the mountains<sup>74</sup>, descended to the earth, and stood fixed as a diamond? Is it the wide-spread halo of pure moonlight-fame surrounding the city's *rājamandala*<sup>75</sup>. Say! For so the ramparts shone.

37. The sovereign of the city, Hamsadhvaja, heard, by his messengers, that Arjun had come with his army, for the defence of the beautiful sacrificial horse, and entered his country. After he had reflected for an hour<sup>76</sup> or two, he called together all his faithful counsellors, consulted with them, and then said to Sumati and Pramati, his confidential ministers:—

38. "If we now bind this horse of Arjun's, Krishna himself will appear to us. Though Krishna is in the earth, I have not

glory as Kailāsa and the milk-sea, (both of which it resembled in whiteness) whilst it was free from their defects.

73. A city is often called the face of the Earth. See p. 39, verse 12.

74. See p. 12, n. 25.

75. An assembly of princes; also, the

orb of the moon. The fortifications encircled the assembly, as the moon is encircled by a halo in damp weather. The fame of it was bright and white as the light of the moon.

76. An Indian hour is twenty-four minutes.

ಬಾಧಿಸುವದೀದೇಹಮಂನೇರೆತೆರಗೊಂನು  
 ಸಾಧಿಸುವದೇನನುರಂಪುಬಂದುತಂನೊಳ್ಳವು  
 ರೋಧಿಸಿದೊಡನಿತರಿಂದಲ್ಲದೊಡೇನುಳ್ಳದೊಡೇನೆಂದನಾನೃಪತನಗುತಾ || 31 ||  
 ಅನರಾಧಿಸತಿನಿಶ್ಚೈಸಿದಂಕದನಮಂ  
 ಭೂನಾಥಕೇಳೆವನಕಟ್ಟಿಲೈಯನೆಲ್ಲ ಮಂ  
 ತಾನಾಳ್ವದೇಶದೊಲ್ತಂನನಗರದೊಳ್ಳೇಕಪತ್ನಿವ್ರತದೊಳ್ಳರದೊಡೇ |  
 ದಾನವಾರಿಯವುಜೆಗೈಯ್ಯದೊಡೆನಂತತಂ  
 ದಾನಧರ್ಮಂಗಳಂಮಾಡದೊಡೆಗತಿಗಟ್ಟು  
 ಹೀನಜಾತಿಗಳೊಡನೆಕೂಡಿದೊಡೆನ್ನೈರಿನಂಪರಿವಾರದೊಳ್ಳವ್ರಜೆಯೊಳ್ಳೂ || 32 ||  
 ಅಂತುಮದರಿಂದೆಲ್ಲರೇಕಪತ್ನಿವ್ರತರ  
 ನಂತವೂಜಾರತಸಾರ್ಭಾಗ್ಯನಂಯುತ  
 ರನ್ನಂತತಮಲಂಕಾರಮಂಡಿತನೇತಿಶಾಸ್ತ್ರಸ್ತೃತಿವಿಜಾರಕೃತರೂ |  
 ಕಂತುಶರನಿರ್ಜಿತಮೇದಲೋಭವರ್ಜಿತ  
 ರನ್ನಂತೋದ್ಭವಾಪಿತನೇದ್ಗುಣವಿಭೂಷಿತ  
 ರ್ಜಿತತಥಲಾಗತನೇಕಲಭೋಗಾನವ್ವಿತಪೇರಿವಾರದೊಳ್ಳವ್ರಜೆಯೊಳ್ಳೂ || 33 ||

yet seen the form of the Immutable. Grey hairs and wrinkles will soon afflict this body; then what more can be done?? If the Foe of demons come and oppose me, what matters it whether I die or live??” the king said, smiling.

39. The king resolved on battle. Hear, O lord of earth, all his laws:—Neither in the country he reigned over, nor in the city,—neither amongst his followers or subjects, would he endure any who were unfaithful to the marriage bed; or who neglected the worship of Krishna; or who were not always liberal; or who forgot their position, and associated with people of low caste.

40. Thus, on this account, both in his retinue, and amongst his subjects, all were chaste; devout worshippers of the Eternal; happy; always decked with ornaments; observers of morality and the sacred laws; conquerors of Cupid; free from pride and avarice; cheerful in converse; adorned with virtue; obtaining every wish; and possessed of every enjoyment.

77. There can be no enjoyment, rule, or conquest after old age has come on. 78. Death or life will be equally a blessing.

వికపత్నివ్రతంప్రాయతంకೋమలం  
 మాకాంతకింకరనలంకారపూజ్యుఁడు  
 భాకారనారోగ్యపటుకరణనిమలనకృతవంబలవంతనూ |  
 భీకరపరాక్రమవిశారదంసంగరవి  
 వేరికియేంబినితుగుణవోఁవనోజ్వలన్మన  
 నేకరదుమంనిసువనల్లదరనుల్లవనంతేల్లరితేరదనరరూ ||౪౦||  
 లుణలుఁజల్పొఁతల్లియ్యెత్తిరల్పేదలుంటూగ  
 దణిదిడుదలంకారపూజ్యునింవస్తభూ  
 షణగంధమాల్యానులేపనంగల్గపరిమల్లంగళింగసీపుఁదూ |  
 నోణసుగల్గిరిదుగల్గిపిళ్ళి దేముడుడుగల్గ  
 యోణికిగల్గతగుడుగల్గకలితనదకడుడుగల్గ (కాదివు)  
 రణదనకదింకుణివుతిడుదుఁడంధజ్వజనపరివారమనుదినదోళూ ||౪౧||  
 మణిమయవరూఢమేష్టతొందునావిరం  
 గణనగేష్టతొందునావిరగజంతురగ  
 మోణిసువరలక్ష్మంపదాతిసాసిరముల్మయేక్కోఁటియోఁవనన్మయేఁజూ |

41. Chaste, in youthful vigour, handsome, a servant of the lord of Lakshmi, richly adorned, happy, in robust health, pure, honest, powerful, eminent for dreaded valour, skilful in battle, —if any one were endowed with all these virtues, he called, and honoured him. Those who were otherwise he put away. Thus all were men of this description.

42. The followers of Hamsadhawaja were daily satiated with food, clothing, jewels, means of liberality, dwellings, and possessions. They were adorned with beauty, rich clothing, jewels, sandal, garlands, and fragrant unguents. Having badges of defiance<sup>79</sup>, lusty arms, the power of charms in battle<sup>80</sup>, and mighty prowess, they daily danced<sup>81</sup> with eagerness for fight.

43. Wherever the monarch Hamsadhawaja went, there accompanied him, crowding, seventy generals, each of whom had

79. Various modes of expressing defiance are in use. The most common is, affixing some article to the person, and appearing publicly. Thus, a rope of straw tied round the leg of one who appears in the street, is a challenge to all prize-fighters; and their permitting it to be worn, is an acknowledgement of their own inferiority to the wearer.

If a pariah enter the shoemakers' street with a red turban, or a shoemaker pass through the pariahs' street decked with flowers, it is equivalent to throwing down the gauntlet.

80. The power of disabling the enemy by charms, as is done to serpents, &c.

81. Other copies have, boiled.

ಗಣಿತಕಿಹುದಿನಿತುಬಲಮಿನಿತುಬಲದಿಂದವೆಂ  
 ತಣಿಸಿರ್ಪದಳಪತಿಗಲೈಪ್ಪತ್ತು ಮಂದಿಸಂ  
 ದಣಿಸಿಬರುತಿಹುದುಹಂಸಧ್ವಜನೃಪಾಲಕನುಪೊರಮಟ್ಟುನತೆವೆಡೆಯೊಳ್ಳೂ ||೪೩||  
 ಆತಂಗೆಧನಬಲಂಚಂದ್ರನೇನಂಚಂದ್ರ  
 ಕೇತುವರಚಂದ್ರದೇವಂವಿದೂರಕನು  
 ಬ್ಯಾತನಹಥಮರ್ವಾಹಂನ್ಯಾಯವರ್ತಿಯೆಂಬವರನುಜರೇಳ್ಳುಮಂದೀ |  
 ಜಾತಸುರ್ವದರ್ಶನಸುಧನ್ವಸುಮನಸನುರಥರೆಂ  
 ಬೀತಗಲೈನಾಲ್ವರಿವರೆಲ್ಲರ್ಸುಮರ್ಥಮರ್  
 ಹಾತಿಬಲರಮಲಧಮರ್ಜ್ಜರಪ್ರತಿಮರ್ಪರಾಕ್ರಮಯ್ಯತವೀರರೂ ||೪೪||  
 ವರಶಂಖವಿಶತರೆಂಬವರಂಕುತಮಂ  
 ದಿರವರೊಲ್ಲಾಲಿವಿತನಾಶ್ರಮಕೇಶಂಖನೈ  
 ತರುತಪೇಳ್ಳದೆಬಿದ್ದ ಪಂಣನಾನ್ವಾದಿಸಲ್ಕುರಿದಿವಂದೋಷಿಯೆಂದೂ |  
 ಅರಮನೆಗೆತಂದೊಪ್ಪಿಸಲ್ಕಾನ್ವಂಕರವ  
 ನರಿಯಲ್ಕೈಮತ್ತೈಲಿವಿತನತಪೋಬಲದಿಂದ  
 ಮರಳುಕೈಯ್ಯಂಪಡೆದನಾಶಂಖನವರೀರ್ವರುಂಪುರೋಹಿತರವಂಗೇ ||೪೫||

with him the following forces :—seventy-one thousand jewelléd chariots, seventy-one thousand elephants, a hundred thousand horse, and nine millions nine hundred and ninety-nine thousand infantry<sup>82</sup>.

44. The king had seven brothers, Dhanabala, Chandraséna, Chandrakétu, the excellent Chandradéva, Vidúraka, the far-famed Dharmawáha, and Nyáyawarti ; and four sons, Sudarshana, Sudhanwa, Sumanasa, and Suratha ; all of whom were men of prowess and great might ; of unsullied virtue, matchless, valiant, and brave.

45. The excellent Shankha and Likhita were brothers. Of these, Shankha came to Likhita's hermitage, and, without telling him, ate a fruit that had fallen to the ground. Likhita knew it ; and, deeming him to have committed a crime, brought him to the palace, and delivered him up. The king cut off his hand ; and, by the power of Likhita's devotion, the hand was restored to Shankha. These two were *puróhitas*<sup>83</sup> to the king.

82. Making a goodly army of 4,970,000 war chariots, 4,970,000 elephants, 7,000,000 cavalry, and 699,930,000 infantry ! These numbers are easily accounted for by the common saying, "What lacks

the poet ? He gets a waggon-load of pearls for a cash."

83. Family priests, who conduct all ceremonies.

ಆಶಂಖಲಿಖಿತರೆಂದವೋಲಾತನಿದರ್ಪನಿ '   
 ಶ್ವೇತಕೇಳವನದಿಂನೊಂದುಕಟ್ಟಿಲೈಯೆಂಹು   
 ತಾಶನಜ್ವಾಲೆಯಿಂಕಾಯ್ದುಕ್ಕುವೆಣೆಗೊಪ್ಪರಿಗೆಯೊಲ್ಲಾಂಸಮರಕ್ಕೇ |   
 ಆಶಂಖಲಿಖಿತವನುಮೆಂದುಭಿಯನಂನೆಯಮು   
 ಹಾಶಬ್ಧಮಂಕೇಳ್ದುಹಿಂದುಳಿದಭಟನಂಪು   
 ವೇಶಮಂಮಾಡಿಗುವನಲ್ಲದೊಡೆತನ್ನಭಾಷೆಗೆಭಂಗಮಾಗುವುದೊ || ೪೬ ||   
 ಬಿಳಿಕನಿಬರಲ್ಲರಂಕರಸಿಹಂಸಧ್ವಜಂ   
 ಶಲವಿತ್ತುಫಲಗುಣನತುರಗಮಂಪಿಡಿತಂದು   
 ಪೊಲಲೊಳಗೆಕಟ್ಟಿಬೇಕೆಂದುಸಾರಿಸಿದಂಕುರಂಪೊಯಿಸಿಪೊರಮಡುತೀರೇ |   
 ಮೊಳಗಿದವುಮೇಲೆನಿಸ್ಸಾಸ್ಸಂಗಲಾಹವಕೆ   
 ದಳದಾಳಿಸಿತಾಗನುಭಟಪ್ರತತಿಜೋಡಿಸಿತ   
 ವಿಳಕರಥಾಸ್ವಕುಲಮೊದಗಿತುಪದಾತಿಸಂನಾಹದಿಂದಾಕ್ಷಣದೊಳೊ || ೪೭ ||   
 ಸುರವಸುತನೆಂಬವೈರಕೆಧನಂಜಯನಮೇ   
 ಲಿರದೆಮುಳಿದುದೊಕುಲಾದ್ರಿಗಳಬಿಳಗಮೆನೆ   
 ಕಂಘಟಿಗಳೈದಿದವುತನಮಗನಂಕೊಂದನೊಂದುನರನೊಳ್ಳೊನುಲ್ಲೊ |

46. By the advice of Shankha and Likhita, the king was guided. Hear, O lord of earth, another of his laws: If any warrior stayed behind when he heard the loud sound of the war-drum beating the king's hasty going forth to battle, he cast him into a fiercely blazing caldron of boiling oil. If not, his command was broken<sup>84</sup>.

47. Having called all these, Hamsadhwaja gave command, and made proclamation by beat of drum, to seize and fetch Arjun's horse, and make it fast within the city; and went forth. Immediately the huge war drums thundered; and, at that instant, the hosts of brave warriors, treading upon each other, advanced to battle; the troops of horsemen, chariots, and elephants took their positions; and the infantry stood arrayed.

48. As though the whole race of lofty mountains had risen against Arjun, from enmity to him as Indra's son<sup>85</sup>, the troops of elephants advanced. As though the Sun, enraged against Arjun for having slain his son<sup>86</sup>, had multiplied his form by

84. Which is the greatest disgrace to a king.

85. See p. 12, n. 25.

86. See p. 14, n. 36.

ತರಣಿತಾಲ್ದ ನೊನಿಜಾಕಾರಕೋಟಿಗಲ್ಲನೆನೆ  
 ತೆರಲ್ಯದವುಮಣಿಮಯವರೂಢಂಗಳ್ಳೀದುದೋ  
 ಧರೆಮಂದಿಕುದರೆಗಳನೆನೆನತೆದುದಾಹವಕೆಪರಿವಾರಮಾನ್ವಪತಿಯಾ ||೨೫||

ಕಂಸಾರಿಬಾರದೆನರಂಗೆಸೋಲುನಲ್ಲ  
 ಹಂಸಧ್ವಜಂಧುರದೊಳ್ಳಿಂನುಕೃಷ್ಣನದರ್ಶ  
 ನಂಸುಲಭಮೆಲ್ಲಗೇಸಂದೇಹಮಿಲ್ಲದೇಹಮನಾಂತುಜಿನಿಸಿದಾ|  
 ಸಂಸಾರಕಿದುಸಫಲಮಹುದೆಂದುಪರಿತೋಷ  
 ದಿನಸಮರಕ್ಕೆದುತಿದರ್ರುನಕಲಪಟುಭಟರ  
 ದಂಸತಿಯೆರೀಕ್ಷಿಸಿದರುಪ್ಪರಿಗೆಗಳಮೇಲಿನೆಯರನಾದರಿಸಿಕಳ್ಳುಹೀ ||೨೬||

ವಿಮಲದಧಿಲಾಜೆದೂವಾಕ್ಷತೆಗಳಂತಲ್ಯದು  
 ಕ್ರಮದೊಳ್ಳಾರತಿಗಳಂತಂದೆತ್ತಿಯಕ್ಷಕ  
 ರ್ದಮವಿಲೇಪನಕಸುಮತಾಂಬೂಲಮಂಕೊಟ್ಟುಪರಸಿನೇನೆಗಳನಿಟ್ಟು|  
 ರಮಣಾರಂತೆಗದುಬಿಗಿಯಪ್ಪಿಶುಭವಾಕ್ಯದಿಂ  
 ಸಮರಭೂಮಿಗೆಕಳ್ಳುಹಿಸತಿಯಸುರತ್ನಕು

ಟ್ಟಿಮದಹಮೃಣಂಗಳಂತಡದಿವಿಜಪುರಲಕ್ಷ್ಮೀಕಾಂತನನೋಡಲೂ ||೨೭||  
 ದಶಮಸಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತುಸಂಧಿ ಂಕ್ಕುಂ ಪದ್ಯಂ ೨೭-೭ಕ್ಕುಂ ಮಂಗಳಂ ||

myriads, the jewelled cars<sup>87</sup> drove forward. As though the earth were bringing forth men and horses, the monarch's army marched on to battle.

49. "Unless Krishna come, Hamsadhwaaja will not be defeated by Arjun. Doubtless, in battle, a sight of Krishna will now be easy to all. This is the highest fruit of mortal existence in the body." Thus exulting, all the brave heroes advanced to combat. Their wives, as they comforted, and dismissed them from the terraces, perceived their joy.

50. Sprinkling pure curdled milk, parched grain, sacred grass, and consecrated rice; raising, in order, various wave-lamps; giving them fragrant unguents, perfumes, flowers, and betel; bestowing a benediction; pouring upon them grains of coloured rice<sup>88</sup>; and warmly embracing them, the wives, with words of encouragement, sent forth their lords to the field of battle, and ascended their lofty, jewelled mansions, to get a sight of Vishnu of Dévapura.

87. Whose wheels are likened to the sun.

88. See p. 155, n. 12.

## కున్నొందనే 'సంధి.

సూతని. హిందుల్పదనావకేంద్రుడనధ్వజం  
నందనననిగోగాదిదేశోప్పరిగేయో  
ల్తుందుకేకపలజ్ఞుతనధ్యానదింతంపువడేదనవనజ్ఞురియేనే!

### పద్యం

భూహితజరిత్రకేల్పయదేసమస్తభట  
రావవకేపూరమట్టబల్లికహంసధ్వజన  
మోలకదకుమారంసుధన్వనాయతమాగిబందునిజమాతేయడిగే!  
బాహుయుగమంనిడిసాష్టాంగమేరగిసిత  
వాహననహరియంపిడిదుకట్టికదనదో  
ల్కృతసంమాల్పేనంసంపరసికళుజేందుకృత్ముగిదోడింతేంద్రులూ ||౧||  
కందకేల్పలుగుణంపాలిపంనాల్పడియ  
దోందుహరియంనినగదరశింతేబేరసా  
నందదింపాథానంరక్తిసువహరియనేహిడివబుద్ధియేనేమాతూ!  
హిందేనారదమునియముబుద్ధిందకేల్పేము  
కుందనవిశాలలిలామాలేయంకృష్ణ  
నిందుమృదోరిదోడికణ్ణారేకాణబహుదేందోతవనింతేందనూ ||౨||

## CHAPTER XI.

*Contents. Hamsadhwaja casts his son into a caldron of boiling oil, because he stayed behind from battle. In a wonderful manner, he, by meditation on the Immutable, remains cool.*

Verse 1. Hear, O beloved of earth, the history! When all the warriors had gone forth to battle, Sudhanwa, Hamsadhwaja's most beloved son, came, ready to depart; and, stretching out both his arms, prostrated himself at his mother's feet. Then stood with joined hands, and said to her, "I will seize and bind Arjun's horse, and put forth my strength in battle; dismiss me with your blessing." She thus replied:—

2. "Hear, my child! Arjun preserves a four-legged *hari*<sup>1</sup>. Care not for that. Resolve to lay hold on the *Hari* that graciously preserves Arjun. I have formerly heard, from Nārada Muni, of Vishnu's various pastime<sup>2</sup>. If Krishna appear to day, I may see it with my eyes." To which he said:—

1. See p. 189, n. 40.

2. The actions of God are called his pastime.

ತಾಯಿಚಿತ್ತೈಸಾದೊಡೀಭಾಷೆಯಂಕೃಪ್ಪ  
 ರಾಯನಂತನೆಡೆಗೆಬರಸಿಕೊಂಬುದಕೊಂದು  
 ಪಾಯಮಂಜಲ್ಲೆ ನಾಂಕೈಯ್ಯೊಪಿಡಿದೊಡೆಮೈತಾನೆಬಹುದಿಂದ್ರಜನನೂ |  
 ನೋಯಿಸಿದೊಡಗಧರಂಬಾರದಿರನಾತರ (ಅಳುಹರಂ)  
 ಪಾಯಮಂಸ್ತೈರಿಸಂಬಳಿಕತೋರುನೆನಂಬು  
 ಜಾಯತಾಕ್ಷನಮುಂದೆತನಪಾರುಪ್ಪವನೆನಲಾಕೆಮಗುಳಂತೆಂದಳೂ ||೩||  
 ಕರುವನೆಳ್ಳೆಗಂದಿತಾನರಸಿಕೊಂದೈತಪ್ಪ  
 ತೆರದಿಂದಬಂದದಮುರಹರಂಪಾರ್ಥನಿಡೆ  
 ಗರಿವೆನಿದುನ್ನಿಶ್ಚಯಂಮಗನೆನೀನಾಹರಿಗೆವಿಮುಖನಾದೊಡೆತನ್ನನೂ |  
 ಜರಿವರಿಕ್ಕಲದಬಂಧುಗಳಿಂನುಸಮರದೊ  
 ಲೈರೆಕೃಪ್ಪನಂಗಿಲ್ವರುಂಟಿಸಾಕೆನ್ನೊಡಲ  
 ಮರುಕಮಂಟಿಟ್ಟಿ ನವನಂಕಂಡಬಳ್ಳಿಕಹಿಂಮೆಟ್ಟಿದಿಪೋಗಿಂದಳೂ ||೪||  
 ಯೆಂದೊಡೆತೆಯೆಕೆಲ್ಲಕ್ರಿಯೆವಿಮುಖನಾಗಿ  
 ಬಂದೆನಾದೊಡೆನಿನಗಭೇದಿಂದುದಯಿಸಿದ  
 ನಂದನನಿಹಂಸಧ್ವಜನಕುಮಾರನೆಮೋಹರಿಕೆಂಕರನೀರನೇ |

3. "Attend then, mother, to my word! I know a plan that will bring to me the sovereign Krishna. If one seize the hand, the body will follow. If I wound the son of Indra, the Mountain-bearer will surely come; he cannot endure the peril of his worshippers. Then I will show my might before the Lotus-eyed." She thus replied:—

4. "As a cow that has newly calved seeks, and runs to her calf, the Foe of Mura<sup>3</sup> will come to Arjun. I know it. 'Tis certain. My son, if you turn your back on Krishna, all my relatives will revile me<sup>4</sup>. Is there any who can conquer Krishna? Enough! I abandon my mother's love<sup>5</sup>. When once you see him, turn not back. Go."

5. She spoke; and he replied: "Hear me, my mother! If I turn and flee from Krishna, am I the beloved offspring of your womb? Am I Hamsadhawaja's son? Am I the servant of Krishna? Am I a hero? I will slay Arjun's army, and destroy the glory of his might. I will display my bravery in the

3. A demon slain by Krishna.

4. As the mother of a coward.

5. Cease to regard you as a living

child; because death is the sure result of conflict with Krishna.

ಕೊಂದವಿಂ ಪಾರ್ಥನ ಪತಾಕಿನಿಯನವನಧಃ  
 ನಂದಗಿಡಿಸುವೆನೆನವಿಕ್ರಮವನಚ್ಚುತನ  
 ಮುಂದೆತೋರಿನುವೆನಿತರಮೇಲೆನೋಲಗಿಲುವದುಪ್ಪೂವಕಮೆಂದನೂ ||೫||  
 ಅನಿತರೋಳ್ಳುವಲೆಯೆಂಬವಳ್ಳೋವಳ್ಳಾನುಧ  
 ನ್ವನಸಜೋದರಿತಂದಳ್ಳಾರತಿಯನನುಜಕೇ  
 ಳ್ಳನುವರದೊಳ್ಳಂದುಕಾರಗಿವಿಮುಖನಾಗಿನಿಂಬಂದೆಯಾದೊಡೆಮಾವನಾ |  
 ಮನೆಮೊಳ್ಳಂತಲೆಯೆತ್ತಿನತೆಯೆನಾದದರಿಂದ  
 ವನಜಾಕ್ಷನಂಮೆಚ್ಚೆನಾಹವದೊಳ್ಳೆಂದುಚಂ  
 ದನದನೂಂಪಿಟ್ಟುಕಪುರದವೀಳೆಯಂಗೊಟ್ಟುಕಳ್ಳುಹಿದಳ್ಳೆನೆದಳ್ಳದೂ ||೬||  
 ಅರಸಕೇಳಾನುಧನ್ವಂಬಳಕಜನನಿನೋ  
 ದರಿಯರಂಜೀಳ್ಳೊಂಟುಪೊರಮಟ್ಟುತನ್ನಮಂ  
 ದಿರದಪೊರೆಗೈತರತ್ತಿದಿರಾಗಪೊಂದಟ್ಟಿಯೊಳ್ಳೆನ್ನಂಕಗೆಯಪೂವನೂ |  
 ಸರಸವರಿಮುಳ್ಳಗಂಧಕಪೂರವೀಳೆಯನ  
 ನಿರಿಸಿಕೊಪೊಲವಿಂದಬಂದಳ್ಳಂಗಜನಜಯ  
 ಸಿರಿತಾನೆನಲ್ಪಭಾವತಿಯೆನಿಪವನರಾಣಿಸುಶ್ರೋಣಿಸವವೇಣೀ ||೭||  
 ಚಂದ್ರಮಂಡಲಸದೃಶವದನದೆಳ್ಳೆನಗೆಯನವ  
 ಚಂದ್ರಕೆಯೆನತ್ತೀಲುದಿನದುಕೂಲಂಮೆರೆಯೆ  
 ಚಂದ್ರತಲಕದರಾಗಮಂಚಿತ್ತದನುರಾಗಮಂಸೂಚಿಕಂತೆನೊಗನೇ |

presence of the Immutable. After that, defeat or victory I leave to fortune<sup>6</sup>."

6. At that moment, Kuvalé, Sudhanwa's sister, brought forth wave-lamps, and said to him, "My brother, hear! If you to day in battle, turn, and flee from Krishna, I can never lift up my head in my father-in-law's house<sup>7</sup>. Therefore gain the approbation of the Lotus-eyed in combat. Saying which, she put the sandal mark on his forehead, gave him betel perfumed with camphor, sprinkled rice upon him<sup>8</sup>, and dismissed him.

7. Hear, O king! Sudhanwa then took leave of his mother and sister, and set out. As he came near to his own house, Prabhávatí, his wife, the beautiful<sup>9</sup>, the serpent-haired—like Cupid's goddess of victory<sup>10</sup>—came joyfully forth to meet him,

6. Or, it will be according to the merit I may have obtained in former births.

7. After marriage, the wife removes with her husband to his father's house, where all the married sons and their

wives live together until the father's death.

8. See p. 155, n. 12.

9. lit. having beautiful hip and loins.

10. Who gives him victory.

ಇಂದ್ರನಿಲದಮಣಿಯಮಿರುಗುವಲಿತಕಾಂತಿ  
 ಸಾಂದ್ರಮಾದವೋಲೆನೆವಳ್ಕಪಾಶದಿನಯ  
 ನೇಂದ್ರಿಯವನುಕೆಟ್ಟಿಕೆಡಪದಿರಳೆಂಬಿನಂಜಿಸಿದಳಾಮೃಗಾಕ್ಷೀ ||೨||  
 ಸುಸ್ಪರಿಸುವೋಳ್ಳೊಡೆಯಬೆಡಗನನತೆಯನಿರಿಯೆಸಿಂ  
 ಗರದುಡಿಯತೆಳ್ಳಾದಸಿಯಪೊಡೆಯಚೆಲ್ವದಳೆ  
 ದುರದೆತೆಯನಿಂಬುಗೊಂಡಿಟ್ಟಿಡೆಯಬಲ್ಲೊಲೆಯಪೊಳ್ಳೆವಕಂಠಾಲರಕಡೆಯಾ |  
 ತವ್ವಿರವಭುಜವಲ್ಲರಿಯತೊಡವುಗಲ್ಲಮೈಸಿರಿಯ  
 ಬಿರಿಸುಗುಳ್ಳಕಬರಿಯಲಿಗಲ್ಲದಿಸಾಂದರಿಯ (ಕಲೆಗಲ್ಲಿದ)  
 ದರನಿಜಪತಿಯಮುಂದಚ್ಚರಿಯಬಗೆಗೊಂಡಳೆಂದುಬೇರೊಂದುಪರಿಯಾ ||೩||  
 ಮುಡಿಯಪೊಸಮಲ್ಲಿಗೆಯಸೂಸುವೆಳ್ಳೆನಗೆಯಸುಬಿ  
 ನುಡಿಯಬಾಯ್ಕೆಯೆಹೊಳ್ಳಹೊಳ್ಳವದಶನದಮಿಸುಪ  
 ಕಡೆಗೊತ್ತೊಳ್ಳಗುವನಖಾವಳ್ಳಿಯಧಳ್ಳಧಳ್ಳಪಕಂಠಮಾಲೆಯಮುತ್ತಿನಾ |  
 ತೊಡವುಗಲ್ಲಘನಸಾರದನುಲೇಪನದನಂಠ  
 ಮಡಿದುಕೂಲದಬೆಳ್ಳೊಕ್ಕೋಮಲಾಂಗದೊ  
 ಲ್ಬದದೆವಸರನೆಚಂದ್ರಕಾಂತದಿನಿಮಿಸಿದವುಳ್ಳಯೋಲವಳ್ಳೆನೆದಳೂ ||೪||

bearing, on a golden salver, champaca flowers, delightful perfumes, sandal, camphor, and betel.

8. The upper part of her silken robe shining as the bright moonlight of the smile of her face<sup>11</sup>, that resembled the lunar disk,—the crimson spot on her forehead beaming as though it showed forth the glowing affection of her heart<sup>12</sup>,—the deer-eyed exulted as though she could not but ensnare and overthrow the eyes of all<sup>13</sup> by the noose of her shining tresses, that glistened like the full, bright, charming lustre of the sapphire.

9. With the beauty of her glistening thighs<sup>14</sup>, wanton movements, garment in graceful folds, slender form, large breasts set closely upon her beautiful bosom, glancing lotus-eye, quick moving creeper-arms, person richly adorned, and large topknot of half-blown flowers,—the princess appeared to her husband surprisingly beautiful, such as he had never seen her before.

10. Her elegant person covered with the white radiance of the fresh jasmin in her topknot, beaming smile, teeth radiant with lips of sweet speech, bright glance, glistening finger-nails,

11. A double simile. Her smile, and the glossiness of her white silk dress, are both likened to moonlight.

13. As a fowler snares birds.

14. Which are compared to the smooth and shining stalk of the banana.

12. Love being red.

ಕರಯುಗದೊಳಾಂತಪೊಂದಟ್ಟಿಯನದರ್ಮೀಲೆ  
 ಪರಪಿದಃಸಂಪಗೆಯಪೂಗಲಂತನಮೈ  
 ಯೊರೆಗೆಸರಿಮಾದಪವನೋಡೆಂದುತೋರಪಂತೆಕೊಂಡುಬಂದಿದಿರೆನಿಂದಾ |  
 ತರಳೈಯಂಕಡೆಗಂಣೊಳ್ಳೊಯ್ಯನೀಕ್ಷಿಸಿನಗುತ  
 ಸರಸಪರಿಮಳನವ್ಯಕುಸುಮಂಗಳಂಕೊಂಡು  
 ಭರದಿಂದಕೊಳ್ಳುಗುಳ್ಳಕೆಪೊರಮಡುವಗಮನದಿಂಕಾಂತೆಗವನಿತೆಂದನೂ ||೧೧||  
 ಕಾಂತೆಕೇಳಿದುಸಮರಮೊಳ್ಳಜಃಸಂಗೆಮಾ  
 ರಾಂತವನಬಿಂಕಮಂಮುರಿವೆನಾಹರಿಬಕಸು  
 ರಾತಕಂಬಂಮೊಡಾತನಮುಂದೆತೋರಿಸುವೆನೆನಭುಜವಿಕ್ರಮವನೂ |  
 ನಾಂತಳೆವೆನಾಪಿಂಗಳವಿಜಯಮಂವಿರಾಡೊಡೆಭ  
 ವಾಂತರವನ್ನೈದಿಸದಮುಕ್ತಿಯಂಪಡದವಿಂ  
 ನೀಂತಳವಳ್ಳಸದಿರೆಂದಿನೆಯಳ್ಳಂಘ್ರೈಪೊರಮಡುತ್ತದೆಂದಳೂ ||೧೨||  
 ಮನ್ನಾದಿಮುಷಿಗಳನುಮತಮಿದೆಂದರಿಡಾಗು  
 ಧನ್ವಂತರುತುಸ್ಸಾತೆಯೆಂವಿರಾರೊಡಗೂಡಿ  
 ತಂನಿವಿಯೆಂಬಿಳ್ಳೊಡುಸಮರಕನುವಾಗುತಿರತ್ತಿಕ್ಕುರುಕುಲದನೃಪರಾ |

sparkling necklace, pearl ornaments, sandal unguent, and fine silk garment<sup>15</sup>,—she shone like a statue of chandrakānta<sup>16</sup>.

11. Casting a gentle side-glance at his youthful wife, who stood before him, bringing in her hands the golden salver, and the champaca flowers upon it, as if to show them, and ask him, "See whether their lustre is equal to the lustre of my person ;" —he smiled, took the fresh fragrant flowers, and, moving on, as one going forth hastily to battle, addressed his beloved :—

12. "Hear, my beloved ! To day I shall oppose Arjun in conflict, and break down his pride of valour. If the Slayer of demons come to the fight, I will display before him the might of my arm. By strength I shall gain the victory. If I fail, I shall obtain deliverance from future births. Be not distressed." Thus he consoled his beloved, and was departing, when she, by her blandishments, detained him.

13. ————— Sudhanwa took leave of his wife, and prepared for war. Here, Hamsadhwaaja went forth to battle, intent on seizing the horse of Arjun, ornament of the Kurus'

15. All the things mentioned are white.

16. See p. 39, n. 7.

ಅನ್ವಯಕೆತೊಡವಾದನರನಕಯಮಂಕಟ್ಟು  
 ವನ್ನೀವಣದೊಳಾಹವಕೆನಡೆವುತತಿಬಲನ  
 ಮನ್ನಿತ್ತಕುಮಾರನಂನೀನೆಯೊಳ್ಳಾಡಕೆರಲ್ದಂಮರಾಳಕೇತೂ ||೧೩||  
 ಪೊರೆಯೊಳ್ಳಹನಚಿವರಂನೋಡುತವರೊಳ್ಳುಮತಿ  
 ಗರನಂನಿರೂಪಿಸಲವಂಕಡುಗಡಿಗರಾದ  
 ಚರರನಟ್ಟಿದಡವಬರನೇಳಿದುನಗುತಿಹನುಧನ್ವನಂತುಡುಕಿಪಿಡಿದೂ |  
 ಕರಯುಗಲ್ಮಮಂನೇಣ್ಣಂಜಿಗದುತಂದರತಿ  
 ಭರದಿಂದರಾಯನಿಡೆಡೆಗಾಗಿಪಾರಜನ  
 ಪರಿಜನಂಜೆರಗಾಗೆಕದ್ದಾತನಂಕೊಂಟುಬಪ್ಪಂತೆನಿಡ್ಪುರದೊಳ್ಳೂ ||೧೪||  
 ಕಟ್ಟಿಸಹಿತಾನುಧನ್ವಂತಾತನಡಿಗೇವೊಡ  
 ಮಟ್ಟಡೆಕೆರಲ್ದೆಲವೊಮೂಢಾತ್ಮನೀನಂನ  
 ಕಟ್ಟಿಲೈಯನೂದುಕೃಪ್ಪನವೀಕ್ಷೆಯೆಂಮರದುರಣದುತ್ಸಾಹವನೆತೊರದೂ |  
 ಪಟ್ಟಣದೊಳ್ಳೇಕೆತಳ್ಳುವಿದೆಯೆಂದುಕುವರನಂ  
 ಧಟ್ಟಿಸಿಮರಾಳಧ್ವಜಂಕೇಳ್ಳೊಡಡಿಗಟ್ಟಿ  
 ದಿಟ್ಟಿಯಿಂದಂಜುತೊಯ್ಯನಿಲಜ್ಜೆವೆರಸಿಬಿಂನೈಸಿದನವಂಪಿತಂಗೇ ||೧೫||  
 ಸತಿಸಂತತಿಗಿಬಯಸಿದಿನಗಲ್ಲುದುಂದಿನಿಲ್ಲ  
 ಮತುಸಮಯಮೆಂದಿನಗೆಪೀಳ್ಳೊಡಲ್ಲಿದೇನೆನೆ  
 ಕೃತಕಮಿದುನೂಕೀತನಂಕೃಪ್ಪದರುತನದಕಾಲಮೊದಗಿರಲಿತ್ತಲೂ |

royal race. And, not seeing, amongst the forces, his powerful son, was wroth.

14. Beholding his ministers who stood near him, the king gave command to Sumati ; who despatched cruel messengers. These dragged Sudhanwa, who laughed ; violently seized him, bound fast his hands with cords, and, to the amazement of all the people, quickly brought him to the king, with harshness as though they brought a thief.

15. Sudhanwa, bound, cast himself at his father's feet. Ham-sadhwa, incensed, reproached his son : " O fool ! Knowing my command, why have you been indifferent to the sight of Krishna, put away martial ardour, and loitered in the city ? " Sudhanwa heard, fixed his eyes on his feet, and, with mingled fear and shame, slowly said to his father :—

16. " My wife detained me, and I stayed behind. "—" A mere excuse ! Thrust him forth. The time when an opportunity of

ಇತರಧರ್ಮದವೇಶೈಗತನಗೆಕರವುರೋ

ಹಿತಶಂಬಲಿಖಿತರಂಭೆನಗೊಂಬೆವಿದಕೆನಿ

ವ್ಯುತ್ಪತ್ತಿಯನಿನಲರಸನಾಜ್ಞೆಯೊಳ್ಳವರಪೂರಗೆಚರಕೃತಂದದಂಪೀಳ್ವರೂ ||೧೬||

ಅಚರರನುಡಿಗೆಳ್ಳು ಶಂಬಲಿಖಿತಬಂಧು

ವಾಚಿಸಿದರಲೆಹಂಗಕೇತುನೀನೇನನಾ

ಶೋಚಿಸುವೆನಿನತನಯನಮೇಲಣಾಶೆಯಿಂಭಾವಿತಪ್ಪಿದೆಯಾದೊಡೇ |

ಯಿಚಂದಕಾಪುರದೊಳ್ಳಹುದಿಲ್ಲ ನಾವುಸ

ಶ್ಯಾಚರಣೆಗಂಗಿರುತ್ತಾಂಗದಹಿತ್ತಂದ್ರ

ಭೂಚಕ್ರವಾಲಾತ್ಮಜರಮೊಗನೋಡಿದರೆಹೇಳೆಂದುನುಡಿದರವರೂ ||೧೭||

seeing Krishna occurs, is the time to attend to other duties elsewhere ! Forsooth ! Call to me the *puróhitas*, Shankha and Likhita. We will ask them what is the expiation for this," Hamsadhwaaja replied. At the king's command, messengers came, and informed them of it.

17. Hearing the messengers' words, Shankha and Likhita came, and said, "What, O Hamsadhwaaja, are you deliberating? If, from affection to your son, you break your word, we will not remain in Champacápura. Tell us ! For the sake of truth, did the emperors Rikmángada<sup>17</sup> and Harischandra<sup>18</sup> regard their sons ?"

17. A universal monarch who caused the *yekádashi*, a fast on the eleventh days after new and full moon, to be so strictly observed, that all the dead were taken immediately to the heaven of Vishnu, and the kingdom of the god of death became desolate. He complained to Bramha, who created a beautiful female to ensnare Rikmángada. She presented herself to him as he was out hunting ; and married him only on condition that he should obey her in everything. She prevented his observance of the fasts ; and when his son interfered, commanded him to slay him. Rikmángada, bound to fulfil his promise, seized his sword, and was about to strike ; but Vishnu appeared, and prevented him.

18. An emperor who was famed for his truthfulness and integrity. In an assembly of gods and rishis, his integrity was declared to be impregnable. Vishwami-

tra engaged to make him swerve from it, came to him in the disguise of a bramin, and received the promise that whatever he asked should be given. He asked for a heap of gold as high as he could fillip a cowrie shell, standing on the back of an elephant, in order to perform a sacrifice. The king's treasury and his whole dominions were emptied to no purpose ; for Vishwamitra had engaged the rats to convey the gold from beneath, so that the heap should not rise to the required height. The king sold his wife and child as slaves to a bramin, and himself to an outcaste. (Who were both illusions, to try Harischandra.) His master appointed him to watch the ground where the dead are burned ; the employment of the vilest outcastes. His son was killed by the bite of a snake as he was gathering wood for fuel ; and when his mother brought him

ಬೃಹರಸನಾನುಮತಿಯಂಕರೆದುಪ್ಪೇಳ್ವನೀ  
 ಬೃಹನಂಕಟಾಹಪೂತತಪ್ತತೈಲದೊ  
 ಲ್ಲುಳ್ಳುಗಿನೆನಲವನೊಡೆಯನಾಜ್ಞೆಯೆಂಮಿರದಾತನಕೈಗಲಂಕಟ್ಟಿಸೀ |  
 ಧೃಢಘನಿಕುದಿವಿಂಣೆಗೊಪ್ಪರಿಗೆಕಾಯ್ವಿಲ್ಲಿ  
 ಗೆಳತರಿಸಿಪೊತ್ತುಪೋಲುರಿಪೇಗೋರಡಗಳ  
 ನಳವಳಿಸಿಕಳಕಳಸುತಿಹಸುಧನ್ವಂಗೆಮರುಗುತನಚಿವನಿಂತೆಂದನೂ ||೧೨||  
 ತಾತನಿಗಂತಾಗಬಹುದೆಲೋಕೈಕವಿ  
 ಬ್ರಾತನಭಿಮಾನಿಹರಿಸೇವಕಂಸಾಂದರಂ  
 ಮಾತಾಪಿತೃಪ್ರಿಯಂಕೋವಿದಂಕೋಮಲಂನುವಿನಕಲನಜ್ಜನಸಖೀ |  
 ನೀವಿದನಾಚಾರಸಂಕಂಪನುತ್ತಮಂ  
 ದಾತನೆಂಬಿಸುಗೂಮುಳ್ಳಕುವರಂನಿನ  
 ನೀತಪ್ತತೈಲದೊಳ್ಳೆಂತಕಟಿಬೀಳಿಸುವೆನೆಂದೊಡವನಿಂತೆಂದನೂ ||೧೩||  
 ಅಂಜಬೇಡೆಲೆಸುಮತಿನೀನೀಗಲಿದಕೆಮನ  
 ಮಂಜರಿವಿದುವನಲ್ಲತಾನಿನೆಗೆಂಧಮೇ  
 ಮಂಜಡಿವನಡೆದುದಿಲ್ಲಾಹವದೊಳ್ಳಹಿತರೊಳ್ಳೊಯ್ಯಾಡಿಮಡಿವೊಡಲಿದೂ ||

18. Then the king called Sumati, and said : " Plunge this scoundrel into a full caldron of boiling oil." In obedience to his sovereign's command, the king's minister bound his hands, had him brought to where they heated the caldron of fiercely boiling oil, put on large logs of wood to increase the flame, and, yearning over Sudhanwa, addressed him :—

19. " My father ! May it be thus done to you ? Renowned above all the world ; honourable ; a servant of Vishnu ; beautiful ; beloved of his parents ; skilful ; bland ; happy ; the friend of all the good ; upright ; virtuous ; worthy ; bountiful ; a son endowed with such excellencies ! Alas ! How shall I cast you into this scalding oil ?" He thus replied :—

20. " Fear not, Sumati. My mind does not now shrink from this. Hitherto I have not walked contrary to the rules of

to the cemetery, the king refused her admission, unless she paid the usual fee. She had no means of paying even that, and begged him to remit it. This he refused out of fidelity to his master, though his son could not go to heaven unless his corpse were buried according to custom.

He demanded the marriage badge from her neck in payment. By this she knew him to be her husband ; and told him to slay her first, as otherwise she would not part with it. He was about to kill her, when the gods appeared, and stayed him from his purpose.

ಜಂಜತದೊಳ್ಳವುದೆಂಬೊಂದುಭಯಮಿಹುದಾದೊ

ತಂಜನಾದನನಂಕರಣೊಗುವೆನಳ್ಳಕದೆಂ

ನಂಜನಕನಾಜ್ಞೆಯಂತಪ್ಪದೆಹಾಯ್ಕಿನೆಲವಂತೆಗದೆತ್ತಿ ಬಿಸುಡಿಸಿದನೂ ||೨೦||

ಭೋಯೆಂದು ದವಿಳ್ಳಪರಿವಾರಮಡಿಗಡಿಗೆಹಾ

ಹಾಯೆಂದುಮರುಗಿದುನೀನಿಂತಳ್ಳವರೆದಾ

ತಾಯೆಂದುವೊರಳ್ಳದೊಡೆತನಕೆಬೇಸತ್ತು ಸತ್ತಾಯೆಂದುಸೈಗೆಡದರೂ |

ವಾಯಕಿಂತಕಡಿಸುಕುಮಾರನಂಕೊಂದನೀ

ರಾಯನರಿವಂನಿರೆಸುಡಲಿಶಂಬಲಿಖಿತರೆಂ

ಬೀಯವೊಳಮರೇಕೆಜನಿಸಿದರೊಭೂಸುರರೊಳ್ಳೆಂದುಮೊರೆಯಿಡುತಿರ್ದುದೂ ||೨೧||

ಹಿಂದೆಪ್ರಹ್ಲಾದನಂಪಾಲಿಸಿದೆಗಡದೃಪದ

ನಂದನೆಯಮಾನಮಂಕಾಯ್ದೆಗಡಭಕ್ತಗೆ

ಬಂದೆತರನಾವಗಂಪರಿಹರಿವೆಗಡದೇವನಿಂನಂಪೆಸಗೊಂಡಡೇ |

virtue. This body ought to fall contending with foes in battle. This grievous death is my only dread. Yet I put my trust in Jñānārdana<sup>19</sup>. Fear not. Transgress not my father's command, but cast me in." By Sumati's direction they took, and lifted, and threw him in.

21. All the people cried out, and grieved with bitter lamentation. "Should'st thou perish thus, thou bountiful one?" they cried, and rolled in anguish. "He has died the victim of royalty<sup>20</sup>" they said, and bewailed. "Alas! He has thus vainly slain his excellent son. May the king's wisdom be utterly consumed! Why were these angels of death, Shankha and Likhita, born amongst the gods of earth?" Thus they bewailed.

22. "My God! If I speak of thee, didst not thou formerly save Prahlāda<sup>21</sup>? Didst not thou guard the honour of the

19. A name of Krishna.

20. i. e. if his father had not been a king, he would not have been so bound by his word. See p. 204, v. 46, n. 84.

21. Prahlāda was a devout worshipper of Vishnu, the foe of demons, of whom his father, Hiranyakashipu, was one who had obtained the gift of immortality except from Vishnu. For his devotion to Vishnu, Prahlāda was persecuted, and

put to the most cruel tortures by his father; but his love of Vishnu was "fire to the forest of his sufferings." One day his father called him, and asked "Where is Vishnu? Can you show him to me?" Prahlāda replied: "Say not, 'he is here, and not there;' wherever you think of him, there is Vishnu; he fills the universe." Hiranyakashipu struck a pillar that stood near, and asked, in a rage,

ಯಿಂದುಮರೆಮೊಗುವಡಾರಂಕಾಣೆನಿಕಟಗೋ

ವಿಂದನೀನಲ್ಲದೆವಿಚಾರಿಸುವರಲ್ಲ ಸಲ

ಹೆಂದವಂಚೆತ್ತದೊಳ್ ಕೃಷ್ಣನಂಧ್ಯಾನಿಸುತ್ತನಿಭಯದೊಳ್ಳುರುತಿಡೆನೂ ||೨೧||

ಜಯಜಯಜನಾದನಮುಕುಂದಮರಮದನವಿ

ಜಯಮಿತ್ರಗೋವಿಂದಪಕ್ಷಿವಾಹನಕಮಲ

ನಯನಪೀತಾಂಬರಘನಶ್ಯಾಮಹರಿಕೃಷ್ಣವೈಕುಂಠಸಾರಾಯಣಾ|

ಕ್ಷಯರಹಿತರಾಮಲಕ್ಷ್ಮೀರಮಣನತಜನಾ

ಪ್ರಯಥೇನುಭಕ್ತವತ್ಸಲಕೃಪಾಕರಮಹಾ

ಭಮನಿವಾರಣನೃಸಿಂಹತ್ರಾಹಿಮೆನುತಿಡೆನಾನುಧನ್ವಂಮರೆಯದೇ ||೨೨||

ಅರಸಕೇಳಾಶ್ಚರ್ಯಮಂನೋಡಲೆವೆನೀವೋ

ಉರಿಗೊಂಡುಕಡುಕಾಯ್ದು ಧಳಧಳನೆಕುದಿದುಕ್ಕಿ

ಪೊರೆವಕಟಾಹತ್ಯೆಲಂಮೈಗೆಸೊಗಯಿಸುವಜಾವನದಂಪಾಕೇ|

daughter of Drupada<sup>22</sup>? Dost not thou always remove the distress of thy worshippers? I see none else to whom I can flee for refuge. Alas! Govinda<sup>23</sup>! Besides thee, I have none to care for me. O preserve me!" Thus Sudhanwa, in heart meditated on Krishna, and was fearless.

23. "Victory! Victory! Janárdana! Mukunda! Foe of Mura! Friend of Arjun! Govinda! Who ridest upon the eagle<sup>24</sup>! Lotus-eyed! Yellow-robed! Cloud-complexioned! Hari! Krishna! Vy kuntha! Náráyana! Imperishable! Ráma! Lord of Lakshmi! Safe refuge of them that trust in thee! Lover of thy worshippers! Mine of mercy! Remover of dread! Man-lion<sup>25</sup>! O preserve me!" Thus he called without ceasing.

24. Hear O king, a miracle! The oil of the caldron, blazing so that the eye-lashes were burnt off by merely looking at it, fiercely heated, bubbling, boiling, rising, roaring, was as cool to his body as the delightful sandal ointment. His hair was not singed; the beauty of his person was not diminished; the garland of *tulasi*<sup>26</sup> flowers on his neck was unfaded; the flowers in

'Can you show him here?' The pillar opened, and Vishnu, with the body of a man, and a lion's face, issued from it, and tore Hiranyakashipu to pieces.

22. See p. 133, n. 45.

23. A name of Krishna.

24. Or, the kite; which is sacred to Vishnu, and called, the king of birds.

25. See p. 214, n. 21.

26. A small shrub sacred to Vishnu.

ಕೊರಗದಾತನರೋಮವಡಗದಗದನೊಬ್ಬ  
 ಕೊರಳತುಲನಿಯದಂಜೆಬಾಡದುಮುಡಿದವೂಗ  
 ಳರೆಗಂದವರಲ್ಲದುಸುಧನ್ನನಮುಖಮಿತ್ತೋದಯದಕಮಲದಂತೆ ||೨೪||  
 ಕಂಡುಬೆರಗಾದುಡೆಲ್ಲಾಜನಂಸ್ತುತಿಸಿದ  
 ರುಂಠರೀಕಾಕ್ಷನಂಬಳಕಲಿವಿತಂಬಾತಿ  
 ಗೊಂಡಿವಂಬಲ್ಲನಗ್ನಸ್ತಂಭಮಂವಾರಿಕೇಳಂಗಳಂತನಿನೇ |  
 ಕೊಂಠುಬಂದೆಳ್ಳೆನೀಕೇಳಂಸುರಿಯಲರಿನಭೋ  
 ಮಂಡಲವನಪ್ಪಜಿಸಿಹೊಡೆದುದುಪುರೋಹಿತರ  
 ಗಂಡಸ್ಥಳಂಗಳಂಸಿಡಿಬೋಡ್ಗಲಾರಲುಂನಗುತಿಡೆನಾಕುವರನೂ ||೨೫||  
 ನಿಶ್ಚಲಹೃದಯನಾಗವಿಪ್ಪನಾಮಂಗಳಪು  
 ನಶ್ಚರಣೆಯಿಂದವಂಸುಖದೊಳುತಿರೆಕಂಡು  
 ಪಶ್ಚಾದ್ವಿವೇಕದಿಂದುರೆನೊಂದುಹರಿಕಿಂಕರದೊಳಹಮಂಮಾಡಿದಾ |  
 ದುಶ್ಚರಿತಕಾವುದಂನಿಪ್ಪುತ್ತಿಗಲ್ಲೆಂಬ  
 ನಿಶ್ಚಯದೊಳಾಗಮರಣಾಂತವೆತನಗೆಪಾ  
 ಯುಚ್ಚಿತ್ತಮೆಂದಾಕಟಾಪದೊಳ್ಯದಿವೆಂನೆಯೊಳ್ಬದ್ಧನಾಲಿಖಿತನೂ ||೨೬||  
 ಆತಪ್ತತ್ವಲದಕಟಾಪದಿವೆತಿವಿತಂಗೆ  
 ಪೀತಳಸ್ಥಳಮಾದುದುಸುಧನ್ನನನಂಗ  
 ಮೇತರತಿಸಯಮೊಹರಿಹತ್ತರಂನಾದಂಗೆತಾದಮಿದುಪುಡೆಬಳಕಾ |

his hair unwithered ; and his face expanded like the lotus at the rising sun.

25. All the people saw it, were amazed, and praised the Lotus-eyed. Then Likhita, enraged, called out, "He is skilled in conjuration of fire : bring young cocoanuts<sup>27</sup>." They brought, and poured in the young cocoanuts ; the flame struck the sky ; and as the bursting shells flew, and hit the cheeks of the *puróhitas*, Sudhanwa laughed.

26. Unwavering in heart, he was happy by repetition of the names of Vishnu. Seeing which, Likhita, repenting, and greatly distressed, assured that nothing could atone for the wickedness of conspiring against Krishna's servant, and that death alone was fit punishment for him, threw himself into the caldron of boiling oil.

27. The midst of the caldron of blazing oil was a cool place to Likhita ! How astonishing was the influence of Sudhanwa's

27. The water of which greatly increases the flame of burning oil.

ಅತಗ್ಗುಡಿವೆಂಣೆಯೊಳ್ಳು ಸುಖದೊಳಿರೆಹಂಸ  
 ಕೇತುವಿಸ್ತೃತನಾಗಮಂತ್ರಿಗಳೊಡನೆಬಂದು  
 ಪ್ರೀತಿಯಿಂದವರೀರ್ವರಂತೆಗದುತಕ್ಕೈಸಿದಂಸುತಪುರೋಹಿತರನೂ ||೨೩||  
 ಪಂನೀರಮಿಂದುದಿವ್ಯಾಂಬರವನುಟ್ಟುಬಾ  
 ವಂಸದಿಗುರಂಗೈಲ್ದ ಕಮಲಗರ್ಭಂಸೂತಿ  
 ಸಂನುತ ಸುಯಕ್ಷಕದಮವನನುಕರಿಸಿತ್ತರಿತಿಲಕವಿಟ್ಟು ಫಣಿಗೆ  
 ರಂನದೊಡವುಗಳನನುಕರಿಸಿವೀಳೈಯಗೊಂಡು  
 ತಂನನುಳ್ಳುಹಿದದೇವಪುರದಲಕ್ಷ್ಮೀಪತಿಯ  
 ನಿಂನುಕಂಠಪಿನೆಂಬಹರುಷದಿಂಕಳೈಯೇರಿಮೆರದಂಸುಧನ್ವನಂದೂ ||೨೪||

presence ! Can any distress befall him who associates with the worshippers of Krishna ? As they both were in the highest enjoyment in the midst of the boiling oil, Hamsadhwaaja, amazed, came with his counsellors, affectionately took them out, and embraced his son and his *Puróhita*.

28. Then, having bathed in scented water, dressed himself in splendid garments, anointed himself with sandal, decked his hair with lotuses, applied the most esteemed perfumes, made the musk mark on his forehead, adorned himself with the choicest jewels, and taken betel, Sudhanwa shone beautifully with the joy that he should now see Vishnu of Dévapura, who had preserved him.







